Amritsar District

Part. A
Amritsar District Gazetteer.
Edn, 1892-1893.

GAZETTEER

OF THE

AMRITSAR DISTRICT,

1892-93.

REVISED EDITION.

Compiled and Published under the authority of the

PUNJAB GOVERNMENT.

PREFACE.

The following preface was prefixed to the first edition of the Gazetteer of this district published in 1883-84:—

"The period fixed by the Punjab Government for the compilation of the "*Gazetteer* of the Province being limited to twelve months, the Editor has not been "able to prepare any original matter for the present work; and his duties have been "confined to throwing the already existing material into shape, supplementing it "as far as possible by contributions obtained from District Officers, passing the "draft through the press, circulating it for revision, altering it in accordance with "the corrections and suggestions of revising officers, and printing and issuing the "final edition.

"The material available in print for the *Gazetteer* of this district consisted of "the Settlement Reports, and a draft *Gazetteer*, compiled between 1870 and 1874 "by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been sup-"plied by District Officers; while the report on the Census of 1881 has been utilised. "Of the present volume, Section A of Chap. V (General Administration) and the "whole of Chap. VI (Towns), have been for the most part supplied by the Deputy "Commissioner; while Section A of Chap. III (Statistics of Population) has been "taken from the Census Report. But, with these exceptions, the great mass of the "text has been taken almost, if not quite verbally, from Mr. Cunningham's compila-"tion already referred to, which again was largely based upon Sir H. Davies' Settle-"ment Report of the district.

"The report in question was written in 1856, and, modelled on the meagre "lines of the older Settlement Reports, affords very inadequate material for an "account of the district. No better or fuller material, however, was either available "or procurable within the time allowed. But when the district again comes under "settlement, a second and more complete edition of this *Gazetteer* will be prepared; "and meanwhile the present edition will serve the useful purpose of collecting and "publishing in a systematic form, information which had before been scattered, and "in part unpublished.

"The draft edition of this *Gazetteer* has been revised by Messrs. Perkins "and Knox, and by the Irrigation Department so far as regards the canals of the "district. The Deputy Commissioner is responsible for the spelling of vernacular "names, which has been fixed throughout by him in accordance with the prescribed "system of transliteration."

The present edition has been prepared in 1893 in accordance with para. 11 of Revenue Circular No. 62. All but Chap. VI which required little alteration has been practically re-written, and the information and figures have throughout been brought up to date.

THE EDITOR.

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1	2	3	4	5
		Details of Tahsils.		
Details.	District.	Amrit-sar.	Tarn Táran.	Ajnála.
Total square miles (1891-92) ...	1,558	546	596	416
Culturable square miles (1891-92) ...	161	41	31	89
Cultivated square miles (1891-92) ...	1,206	443	505	258
Irrigated square miles (1891-92) ...	633	230	238	165
Average square miles under crops (1887-88 to 1891-92) ...	1,299	472	544	283
Annual rainfall in inches (1871-72 to 1891-92) ...	24·2	24·3	19·9	19·8
Number of inhabited towns and villages (1891) ...	1,082	377	961	344
Total population (1891) ...	992,697	462,734	305,127	224,836
Rural population (1891) ...	832,358	311,819	295,703	224,836
Urban population (1891) ...	160,339	150,915	9,424	...
Total population per square mile (1891) ...	637	848	512	540
Rural population per square mile (1891) ...	534	571	497	540
Hindús (1891) ...	276,675	151,737	73,235	51,703
Sikhs (1891) ...	261,452	110,342	108,737	42,373
Jains (1891) ...	718	657	61	...
Musalmáns (1891) ...	452,237	199,083	228,340	130,286
Average annual land revenue assessment (1887-88 to 1891-92)	10,44,700	4,52,373	3,22,648	2,69,679
Average annual gross revenue (1887-88 to 1891-92)...	* 17,17,671	...	...	...
New assessment of settlement of 1893, as sanctioned by the Financial Commissioner (fixed land revenue).	12,56,215	5,38,644	4,00,483	3,17,088

* Land revenue assessment, local rates, excise and stamps.

CHAPTER I.

THE DISTRICT.

Chapter I.

Descriptive.

General description.

With the exception of Gurdáspúr, the Amritsar District is the most northern of the six districts, which form the Lahore Division, as constituted in 1884. It lies between north latitudes 29° 56′ and 31° 11′, and between east longitudes 73° 55′ and 75° 37′. In shape, it is a nearly rectangular block, being a section of the tract known as the Bári Doáb, or country lying between the Rávi and Beás rivers. It is bounded on the north-west by the river Rávi, which separates it from the Raya tahsil of the Siálkot District, and on the south-east by the river Beás, which forms the boundary between Amritsar and the Kapurthala State. To the north-east, lies the district of Gúrdáspúr, to the south-west, that of Lahore. It is divided into three tahsils, or fiscal sub-divisions, named Amritsar, Tarn Táran, and Ajnála, the last named occupying all that portion which fronts the Rávi, and the two former abutting on the Beás. No part of the district is touched by the Sutlej. That river joins the Beás at the point where the three districts of Lahore, Ferozepore and Amritsar, and the Kapúrthala State meet. No portion of any Native State is included within the limits of Amritsar.

Some leading statistics regarding the district and its three tahsíls, are given in Table I in the frontispiece. The district contains only one town, of more than 10,000 souls, namely, Amritsar city with a population of 1,36,766. Three other towns enjoy the advantage of Municipal government, Jandiála with a population of 7,732, Majitha with 6,417, and Tarn Táran with 3,900 souls. Five other villages have a population of 5,000 and upwards. The administrative head-quarters are situated at Amritsar, in the centre of the district, close to which pass the Grand Trunk Road from Peshâwar to Delhi, and the North-Western State Railway. The district is small, compact, and thickly populated. Of the thirty-one districts of the Province only four, Ludhiána, Jullundur, Delhi, and Simla are smaller. The average length from the Beás to the Rávi is 48 miles, and the average breadth about 36 miles. No part of the district is distant more than 32 miles fom head-quarters. But so densely is it peopled, that only four of the districts of the Province, *viz.*, Ambala, Hoshiárpur, Lahore, and Siálkot can show a larger total

Town.	North Latitude.	East Longitude.	Feet above sea level.
Amritsar	31° 37′	74° 55′	756
Ajnála	31° 51′	74° 48′	700*
Tarn Táran	31° 28′	74° 58′	740*

*Approximate.

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General description.

population. It comprises 1·47 of the total area, 4·76 of the total population, and 6·64 of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are given in the margin on the previous page.

Physical features.

To the eye, the district presents the appearance of a continuous level plain, unbroken by hill or valley, dotted with clusters of mud-roofed houses, and sparsely wooded, except near villages and irrigation wells, and along the main roads and canals. The prevailing soil is a light reddish-yellow loam, known to the people as *maira*, but this stiffens into *rohi*, or clay, where the surface drainage collects on its way down the Doáb from the hills, and occasionally degenerates into strips of sandy, slightly uneven soil, locally known as *tibba*, bare of trees and apt to be blown into hillocks by the wind. There are no hills within its limits, and nothing of the nature of rock or stone is to be met with. The formation is distinctly alluvial. Though apparently of a uniform level, the country, in reality, slopes to the north-west from the high right bank of the Beás to the left bank of the Rávi, a fact which is evidenced by the height of the water in the wells, and there is also a gentle slope, of perhaps 2 feet in the mile, down the Doáb, which slightly broadens out as the two rivers diverge after issuing from the hills above Gurdáspur. The district is absolutely devoid of noticeable natural features, unless we except the Dhaia, as the high cliff bank of the Beás is called, the sandy ridge running nearly down the centre of the Doáb, the scarcely perceptible drainage lines, which carry off the surface water, and the perennial stream known in Ajnála as the Sakki, to be presently mentioned.

The Beás.

The Beás river takes its rise in the north of the Kúlú valley, and passing through the Kángra District, and between Gurdáspur and Hoshiárpur, enters the sandy valley, which divides the Amritsar District from Kapúrthala. Here the Beás valley is bounded on the right or Amritsar side by an abrupt cliff, varying in height from 20 to 30 feet, the upper part of which is hard clay mixed with *kankar*, and the lower stratum usually, though not always, fine river sand. At the foot of this, between it and the cold weather bed of the river, lies a strip of alluvial land, which at some points is as much as two miles broad. At other points, the cold weather stream passes so close under the cliff, that only a pathway is left. Elsewhere again, backwaters from the river penetrate this strip of *bet* land, marking the place where, at some former time, the river has eaten into the high bank, and left a curved bay of rich alluvial land. The left bank, on the other hand, is uniformly low, and on the Kapúrthala side there is a stretch of moist alluvial land running back for several miles into the interior, which is fertile, well wooded and liable to inundation. There is a tradition that about a century ago, the river ran under the village of Hamira in Kapúrthala territory, seven miles distant from its present

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The Beás.

course, and the depression is still clearly traceable. At present the stream hugs the high western bank, more or less closely, throughout the whole of its course, past this district. What cultivation there is in the valley, is carried on between the foot of the cliff and the normal cold weather stream, or in the bays of older land which lie back where the cliff recedes. At places there are openings in the cliff, where surface drainage from the uplands discharges into the valley, bringing with it a deposit of sand. The river itself carries an immense body of water in the rainy season, and in flood time, may be nearly a mile in width and from 30 to 35 feet in depth. But the floods, swollen by the melting snows on the hills, quickly subside and have passed their worst by the beginning of August, after which the higher portions of the inundated land are sown with coarse rice and pulses. In the cold weather, the river rarely sinks so low as to be fordable, and is seldom over a hundred yards wide. The North-Western State Railway crosses it by a bridge close to the station, known as Beás, and close to the point at which the Amritsar and Tarn Táran tahsíls meet. Here for road traffic a bridge of boats used to be maintained, but this has been discontinued. Troops passing along the Grand Trunk Road are now ferried across at some inconvenience. There is no subway below the Railway bridge. The high bank, on the Amritsar side, precludes the river being used for inland irrigation purposes, unless a canal were to be taken out far up in the Gurdáspur District, near where the river leaves the hills.

The Rávi.

The Rávi is a river of a different character. Both banks are for the most part of equal height, and the river in flood time encroaches impartially on either side, setting now on one bank and now on the other, and transferring whole villages by a process of erosion and accretion from one to the other side of the main stream. For the last four miles of its course past Amritsar, the bank is considerably higher, even resembling the Dhaia which overlooks the Beás, but at no other point in its course is the bank sufficiently high to withstand the force of the flood current. It carries rather more fertilizing silt than the Beás (which from the comparative clearness of its water is sometimes called the *níli* or blue) and where this silt is thrown up heavy crops of wheat, can, after the lapse of a year or two, be raised. But cultivation in the river bed is always precarious. In the cold weather, the Rávi dwindles to a most insignificant stream, owing to the Bári Doáb Canal drawing off nearly all the water at Mádhopur, and the river is fordable opposite almost every village. Indeed much of the cold weather stream comes from springs in the bed of the river, and very little of what leaves the hills, finds its way down to the lower reaches. The recession of the water has had an injurious effect on the fertility of the lands along the banks, both in Amritsar and in other districts. Much of the moisture has gone out of the soil, and the people owning the riverain villages have had to resort to well-sinking

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The Rávi.

where it was never required before. The constant complaint along the Rávi is, that the river has gone back, and left them high and dry, while the recurring summer floods work damage in a few weeks which it takes a long time to repair. But this has been going on for over thirty years, ever since the canal was opened, and there is no doubt that well-sinking is the only remedy for the decrease in moisture. It is fortunate that as the water level is easily reached, wells being from 14 to 30 feet deep (water included), well-sinking is cheap and advances from Government can almost always be obtained. There is no bridge of boats on the Rávi. One used to be maintained at Kakar, three miles from the Lahore border, to serve the traffic on the road between Amritsar and Gujránwála, but it has been given up.

The Sakki.

The only other perennial stream found in the district, is that known as the Sakki *nala*. It rises in the Bahrámpur marsh in the Gurdáspur District, and is there known, not as the Sakki, but as the Kiran. It enters the Amritsar District near Rám Das, and winds through the Ajnála tahsíl in a deep tortuous bed between abrupt banks, past Ajnála and Saurián and finally falls into the Rávi at Ránián, near where the bridge of boats used to be on the Gujránwála road. At times it rises in flood, and the volume of water is sometimes swelled by escape water, let into it by a channel cut from the canal at Aliwál in Gurdáspur, when the canal is closed for repairs. There is reason to believe that it follows the course which the Rávi once took, or rather that it flows just under what used to be the high left bank of the Rávi. Certainly the left bank of the Sakki is generally the higher of the two, and is hardened by the nodules of *kankar* with which, near Karial and Sáurián, and up to the confluence with the Rávi, the left bank abounds. Consequently the tract between the Sakki and the Rávi is a more recent alluvial formation than the rest of the district. The stream is sluggish and erosion of the banks is almost unknown. Damage is done by floods, however, to the spring crops sown on the shelving land sloping down to the edge of the banks, and by spills into depressions leading from the Sakki towards the Rávi. It may be said to have so far proved useless for irrigation purposes, and its floods deposit no silt. Altogether it is not always a welcome neighbour, for besides the damage occasionally caused by it, it is a great interruption to communications. It is only bridged at the point, where the road from Ajnála to Raya crosses it, and though there are fords and local village ferries at other points, it can only be passed by a loaded cart with considerable difficulty. A project was lately on foot to construct a canal, taking out of the Sakki within Gurdáspur limits, which would water part of the impoverished country between the Sakki and Rávi, but there are many difficulties in the way, and it is doubtful whether, if the scheme were matured, it would be a financial success. An attempt has lately been made by the guardian of the Gúrudwára at Ram Dás to throw a dam across the Sakki and so divert water, to be

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used in rice cultivation, but, on the complaint of other villages lower down, this has been stopped, at all events for the present.

The Patti drainage line.

Of the less important drainage lines or *rohis* the chief are the Patti *rohi*, the Kasúr *nala* and the Hudiára line. The first named separates the central sandridge from the plateau of firm lands which stretches up to the high bank of the Beás. It begins in the Gurdáspur District and entering the Amritsar tahsíl in two branches passes into Tarn Táran. Near the village of Kang in that tahsíl, the branches meet, and the *rohi* then runs out into Kasúr near the village of Lauhka. To quote from the Assessment Report of Tarn Táran "water only flows "along this flood line at intervals of several years, after "exceptionally heavy rain, and the line consists of a broad "shallow depression, marked on both its edges by a strip of "sandy soil, sometimes forming into shifting sand hills, but more "usually taking the form of undulating slopes which are sown "with crops of wheat and gram, *jowar* and pulses. The chance "of flood is so small, that the whole is sown even to the centre of "the depression. Floods (as in 1875) have been known to do "considerable damage to the land lying in the track of this line, "choking up wells with the sand brought down, and going near "to wrecking villages within its influence. But in an ordinary "year, the depression is so shallow and indistinct, and cultiva-"tion so general, in and on the edges of the line, that all that "would be noticed by a casual observer crossing it, would be "that the ground had changed from level to undulating, that "trees were scanty, and the soil was sandy, instead of the usual "light loam."

The Kasúr *nala*.

The course of the Kasúr *nala* is strongly marked both in Amritsar and Tarn Táran. Whereas the Patti line is broad, shallow, and only acts as a flood line in the rainy season, and then only in exceptional years; the Kasúr *nala* is narrow, runs within better defined banks as a rule, has a deeper channel, and often carries water three or four times in a year, both in winter and summer. In and along the sides of its bed the soil is mostly hard clay and rarely sandy. The slope down to it consists of broken ground, is not marked by sand hills, and is more abrupt, and thus flood water comes down it with greater velocity. No canal water is led across it, and it forms the boundary between the 1st and 2nd administrative Divisions of the Bári Doáb Canal.

The Hudiára drainage line.

The Hudiára line takes its name from a village in Lahore past which its course eventually takes it. It is not known by that name in Amritsar, but is generally called by the name of some one of the villages which lie near to where the line is prominently marked. It too emerges from the Bátala tahsíl, and carries off the drainage of the tract which lies between the main and Lahore branches of the canal. The basin round Amritsar city lies in the track of one of its branches, and it passes under the railway near the Gharindá Police thána, finally leaving the Tarn Táran tahsíl at Rája Tál. It resembles the

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Kasúr *nala* in its surroundings, and seldom fails to do considerable damage to lowlying lands in a wet winter. In the summer floods are yearly expected, and crops are not sown where they are likely to be reached by the water.

Swamps.

There are other minor drainage lines forming quite a net work in the southern part of Ajnála. Canal irrigation has interfered a good deal here with the natural flow of drainage. The lines here often take the shape of a chain of swamps or *chambhs*, the principal of which are found at Bhalápind, Bagga, and Jastarwál. These only occasionally run completely dry, but the Bagga *chambh*, being supplied with an outlet channel down to the Sakki, is the first to dry up. These three, and the swamp at Vadála Viram in the Amritsar tahsíl, are the only marshy depressions, which need be noticed, and even they are of little importance as physical features. Large perennial swamps like the Bahrámpur and Kahnuwán *jhils* in the Gurdáspur District are not found in Amritsar.

Rakhs and forests.

Of plantations under the care of the Forest Department, there are only four. Their names are given below :—

Name of rakh.	Total area.	Cultivated.	Uncultivated forest.
Gagrewál	475	...	475
Serai Amánat Khán	1,843	318	1,525
Bohórú	566	...	566
Nág	491	47	444
Total	3,375	365	3,010

The first stands overlooking the Beás, where the crest of the Dhaiá is much cut up into ravines. It was intended to provide fuel for the railway originally, and grows the trees locally known as *jand, phulá, reru* and *kíkar*, but the last named predominates. The second is a long straggling plantation in the north of the Tárn Táran tahsíl and is canal irrigated. The soil is very stiff clay and mixed with kalar; a good deal of the rakh has been granted out in proprietary right to deserving public servants, and is under cultivation. The remainder is under timber, the *kikar* being the best suited to the stiff saline soil. The cattle of the neighbouring villages graze in it at certain seasons, sometimes with, and sometimes without, the permission of the officials. *Shisham* trees are not yet much grown in rakh Bohórú, no part of which is under cultivation, but the most of the trees, which are all of a small size, are of the kinds mentioned as growing in Gagrewál. Bohórú stands near the main canal within six miles of Amritsar. It is not canal irrigated but a minor drainage line passes through it. Rakh Nág is near Majitha, eight miles from head-quarters, and is thickly planted with *shisham* and other trees, being good soil and irrigable from the canal.

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Other so called rakhs.

There are other estates throughout the district, which are still called *rakhs*, but they have almost entirely been brought under cultivation by the grantees who have been located in them, generally old soldiers, to whom proprietary right and remission of revenue for one life has been given. Such are rakhs Devidáspur and Shikárgah in Amritsar, Dinewál, Sheron, and Bír Rája Teja Singh in Tarn Táran, rakhs Karial, Othián, and Rái in Ajnála. These are not now distinguishable from the surrounding cultivation, and only in three of them does Government still own any part. They contain no forest, properly so called, nor any timber worth mentioning. The rakhs formerly known as Sohiyán and Jhita, owned by the families of the late Rája Sir Sahib Diál, have been re-named by the proprietors, Birbarpur and Kishenkot. There is no forest in either of them, nor in rakh Mánawála, a small grazing jungle preserved by the Mán Sardárs owning the village of the same name.

Trees.

As has already been remarked, the district is but scantily provided with trees. The lower part of Tarn Táran, once known as the Khára Mánjha, on account of its brackish water, is especially bleak, but with the spread of canal irrigation, some improvement in this respect is taking place. To take first the trees usually grown by cultivators, or else indigenous to the country remote from towns, the *pipal* (*ficus religiosa*) is the most prominent. This is planted for shade at the gates of villages, and round the ponds formed by the excavations made in building the mud huts of which the villages are formed. The tree is reverenced by Hindús of all classes and is hardly ever cut down by them. Even when blown down it is often allowed to lie where it fell. Camel drivers, both Hindú and Muhammadan, however, lop it mercilessly as fodder for their animals and the bare branches often mark the route taken by a large camp. The people would prevent if they could, but fearing the wrath of the employer, who indeed would often gladly interfere to prevent the sacrilege, allow it to proceed. There are few wells too which are not shaded by a *pipal* or *bor* tree (*ficus indica*) planted to the south of where the oxen work or stand at the troughs. The *bor* escapes being lopped for fodder as camels are not fond of it. Round the wells, or edging the lanes leading up to them, are also found the *drek* (*azadirachta melia*), the *tút* or mulberry (*morus laevigata*), the Persian lilac or *bokain* (*melia sempervirens*) and the scented *acacia farnesiána*. The *ber* (*zízyphus jujuba*) is very common too in these lanes, or in clumps along the edges of the fields watered by the wells. It often marks the better kinds of soil and is valued for its fruit and for roofing purposes, being to some extent, proof against the ravages of white ants. It is also a favourite tree near Muhammadan shrines. The dwarf variety is found all over the district, and where found is a sign of the absence of *kalar*. It is cut down to form cattle enclosures, or to fence fields of sugarcane. The *kikar* (*acacia arabica*) is ubiquitous and is the main timber

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tree of the cultivator, for the wood is hard and being close grained withstands water. This tree will grow in almost any soil, even in saline soils where no other tree will live. On waste lands are found the *jand* (*prosopis spicigera*) though this is rapidly disappearing, the *karil* (*caparis aphylla*) whose berries are gathered for pickles, the *phulá* (*acacia modesta*), the *reru* (*acacia leucophlora*) and the *dhák* or *chichera* (*butea frondosa*). This last is met with most on clay lands, the *ber* on lighter and sweeter soil. The scarlet flowers of the *chichera* are used as a dye, the leaves as wrappers for sweetmeats and curds, the juice as a gum, and the wood is in request as fuel. Buffaloes too will graze on the leaves. It is very common on the upland tracts of Ajnála, but is giving way to cultivation. The *tálí* (*dalbergia sissu*) is a useful timber tree, but is not indigenous, except in the Ajnála *bet* lands, where it is planted in groves. It is the commonest of the trees planted on the roadsides and along the canal where it grows to a considerable height, but, save in Ajnála, the cultivator rarely plants it. The *pharwán* (*tamarix orientalis*) is grown much less than it might be, as it is easily planted from shoots in trenches, will grow quickly in sandy soil and gives a very fair shade. The *sirín* (*albizzia speciosa*) was at one time used a good deal as a roadside tree, but is useless for timber, and suffers from the ravages of camel drivers and goatherds.

Other trees are found in the orchards round towns which are rarely met with out in the villages. Such are the mango, *loquát* and *jáman*, all of which are grown for their fruit. Peach and pear orchards, and groves of sweet and bitter limes are common round the city, while among the rarer ornamental trees may be noticed the *tun*, the *ním*, the willow, the horse radish tree or *sohánjna*, and the Indian laburnum or *amaltás*. Each of the four main branches of the canal, which passes through the district, has been planted with trees along the banks, and extensive nurseries are maintained. The Grand Trunk Road has, at many points, a double row of trees, which in a few years will make the side walks shady at all hours of the day, and the District Board has not been behind hand in planting avenues along the main lines of road within its charge. In particular the roads from Amritsar to Ajnála and Tarn Táran and the road from Atári to Ajnála, have been well planted and cared for.

Grasses.

Along the Rávi, on the tracts of shallow soil which are not worth breaking up, the *sar* grass (*saccharum sara*) is commonly met with and is used by the agriculturists in many different ways, as fodder, for blinds, ropes, winnowing baskets, mats, thatch, &c. The smaller variety known as *káhi* is useful in some of these ways too, and so is the *pilchi* (*tamarix dioica*) which is found on both rivers, but most on the Rávi. The commonest grasses are the *dub*, a sweet fodder grass found on good lands (along with the dwarf *ber* or *malle*) the *dab*, a coarse grass, which infests poor sandy soils, and on which only buffaloes

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will feed, the *chimbal* and the *palwan*. *Markana* is a coarse short grass, which after heavy winter rains, grows in profusion on *kalar* lands, and may be recognized by the way it crackles when trodden on. It comes in useful as food for the poorer classes in times of scarcity. The commonest weeds are the *saroch*, the *bughát* or leek weed, which infests the fields of young wheat, absorbing much of the moisture, the thistle or *poli* and two kinds of wild convolvulus. The *ak* bush, or milk plant, is everywhere met with, especially in the Beás valley, and in waste and sandy lands. On the sand ridge it is very common, and is there allowed to grow at the corners of fields to mark the limits, for the field divisions are apt to be levelled by the wind. As fodder it can only be stomached by goats, the acrid juice acting as a poisonous irritant to other animals.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab, in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the Province as a whole, has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial volume of the Gazetteer series, and also as a separate pamphlet.

Mineral products.

The whole soil consisting of alluvial clay and loam, the only mineral product of value is the peculiar calcareous concrete known as *kankar*. It is found in beds generally at a slight depth below the surface whence it is excavated to form material for road making. The presence of this concrete is of considerable importance in a district where stone road-metal is not procurable unless imported, and which contains a considerable length of the Grand Trunk Road, and North-Western Railway, besides State canals. The *kankar* is also much used for lime. No limestone is found in the district, and stone lime has to be fetched from Pathánkot, Khusháb and other distant places.

The best *kankar* beds are found in Ajnála on the left bank of the Sakki, from Kariál downwards, and between Kaler and Vadála Bhittewad. Good *kankar* is also found to right and left of the Grand Trunk Road near Jandiála and at Virpál. In Tarn Táran it is met with at Bala Chak and Gohlwár. At the recent reassessment, *kankar* was not treated as an asset. But in the administration paper of every village, a clause has, by order of Government, been inserted, declaring that the *kankar* is the property of Government and may be dug for by Government when required without the payment of any royalty to the owners of the land. The owners however have liberty to dig for and use the *kankar* when it is not required by Government. It is said that saltpetre used to be manufactured in the Sikh times in the Ajnála tahsíl where *kalar* wastes abound, but it is hardly ever made now. The *kalar* efflorescence is scraped up by washermen to be used in place of soda as a cleansing agent, but is not otherwise useful. Coarse pottery clays, white, grey and black, are dug for by potters, who use them in their trade,

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and distinguish between the different varieties, but these call for no particular remark.

Sport.

Game is scarce in Amritsar. *Nilgai* are never now met with. An occasional black buck may be seen in the wide treeless plains between Sheron and Sathiála, or beyond Naushera Pannuán, but the absence of waste, spread of canal irrigation, and the constant presence of the cultivator, will soon cause their disappearance. Occasionally rakh Bohórú harbours a black buck or a *chikara* which has found its way from Kasúr. Wild hog are fairly numerous in rakh Nág, but nowhere else. Sometimes they wander down the canal banks from rakh Nág, or up the Rávi from the Shahdara plantations near Lahore, but there is no cover to induce them to stay. Hares are fairly numerous, especially where sugarcane is much grown, and their tracks may often be seen crossing and recrossing the newly smoothed fields of young wheat.

Wild geese are found on both the rivers in large flocks in the winter, and come inland at night to feed on the new sown wheat. They may be seen in the *chambhs* of Ajnála, and at Vadála Viram if the rains have been plentiful. Mallard, teal, widgeon, pochard, and pintail ducks may be seen all over the district wherever there is enough standing water in a rainy winter, and they are often netted at Bhalapind, Vadála Víram and Jastarwál when they come in from the rivers. Black partridges are rare, and so are grey partridges, and there are very few places where a bag of snipe may be made. The common crane is common in the early winter, the demoiselle crane is however hardly ever seen. The black curlew is to be met with inland, and the more wary jack-curlew on the sandy stretches of the Beás valley. Quail come in, as elsewhere, in April and September and are much netted near the city, while sandgrouse of the two common varieties may always be seen on the *moth* stubbles of the Jandiála sand ridge, and on the sandier parts of the Ajnála Uttar near Chamiári. Oobára are rarely met with. Green pigeon frequent the *pipal* trees and canal plantations, but not in large numbers. The blue rock pigeon is much more common, and there are many in the cliffs overlooking the Beás.

Fishing.

In the Beás, the *mahásír* affords excellent fishing; in the Rávi they are rarely worth fishing for. In both rivers, the large muddy-fleshed *rahu* is caught, and is netted by native fishermen for sale. A Canal Officer writes "the canal swarms with fish. "In the upper portion of the main branch, fish, chiefly *mahásír* "and *rahu* of a fair size may be caught. Lower down the "spawn of cray fish and other fry, come up from the Rávi. On "the occasions of closing the canal or minor water-courses, "great destruction of fish occurs. The villagers take advantage "of these times to clear the head of the canal of every des-"cription of fish." The above description however applies more closely to that portion of the canal, which is in the

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Gurdáspur District above Aliwál. In most river villages, a few individuals make a livelihood by fishing.

Snakes.

Of other animals little mention need be made. Otters are numerous, though rarely seen, along the main branches of the canal, and alligators may often be observed lying on the sand banks of both the rivers. The only venomous snakes which are met with are the cobra, the krait, the Russell's viper, and the small keel-scaled viper (*Echis carinata*). Of these the *echis* is the most common, and perhaps the krait the next. The *kalar* wastes of Ajnála are notorious for harbouring venomous snakes. The canal swarms with fresh water snakes, but they are all harmless. Wolves are now scarcely ever seen, except near the forest reserves, but there are plenty of jackals.

Rainfall.

The district is classed as submontane in the Government agricultural returns, the northern boundary being about 60 miles from Pathánkot, which is at the foot of the hills, and is about 50 miles from the hill station of Dalhousie. The rainfall is thus very fairly certain. The distribution throughout the year is given in Tables III A and III B. An annual fall of about 20 inches may be expected in that half of the district which is nearest Lahore and one of about 25 inches in the northern half nearest the hills. Of this total, from four-fifths to five-sixths is looked for in the half year ending in September, and the remainder during the winter season. The spring harvest, in most villages, occupies double the area taken up by the autumn harvest, and it is therefore of the first importance that there should be a good fall in late autumn, to prepare the ground for ploughing and so enable the wheat and gram to be sown at the proper time, and that the winter rains should be timely and sufficient. A typical season for the cultivator would be one in which two inches of rain fell in late September or early October, followed by dry weather up to Christmas, when a couple of inches would give the wheat a good start. The same after an interval of not less than a month in January, followed by one inch in February, or early March, would ensure the success of the spring crops. Thereafter but little rain is required until the end of June, when the monsoon rains should burst with a fall of two or three inches. Five inches in July with alternate breaks of open weather and six inches in August well distributed, would be as much as the crops dependent on rain would need. But the cultivator's constant complaint is that he does not get rain at the time or in the quantity he would like it.

Climate.

The climate of the district, owing to the comparative proximity of the hills, the prevalence of canal irrigation, and consequent increase in cultivation and growth of timber is more temperate during the hot months from May to September than that of many parts of the Punjab; certainly the difference between Amritsar and districts like Ferozepore and Lahore is marked. The hot weather may be said to end with September, and thereafter the air becomes drier and cooler every day. Hoar frost is common in January and February, and perhaps

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on three or four nights in the year, the temperature of the air sinks below 32° Fahrenheit. High winds are common in March, and dust storms, often violent, occur in the end of May and June. No regular record of temperature is kept up at Amritsar and the figures given in Table No. IV (repeated from the first edition of the Gazetteer nearly as they stood) must be accepted with caution. It is very improbable for instance that the true shade temperature ever reached in May so high a point as 126° Fahrenheit. This is 6 or 7 degrees higher than what is believed to be the maximum shade temperature at the hottest time of the year, the month of June.

Disease.

The Amritsar District cannot be said to be a remarkably healthy one. There was a time when the Tarn Táran tahsíl had a good name in this respect, being a dry and open country, but since it has become a network of canals and distributaries, its character as the healthiest part of the district has been lost. Fever is often terribly prevalent throughout the district in the autumn months, when a hot sun in the day succeeds cold and heavy dews at night. The enfeebled and poorly-clad victims of malarial fever succumb easily to pneumonia and dysentery in winter. The severe epidemic of fever which visited Amritsar city in 1881 will be long remembered, and is probably chief among the causes which brought the population of the city down from 1,51,408 in the spring of 1881 to 1,36,766 in 1891. There was another epidemic, though not so severe, in 1890. This was much felt in the Sakki valley, and along the course of the Hudiára drainage line, the latter of which, owing to water-logging and excessive saturation, may be taken to be the most unhealthy tract of the district. Smallpox is far less common than it was, and of late years no notable epidemic of cholera has occurred. Diseases of the eye are often met with as in most of the plain districts of the Province. Tables Nos. XI, XI A, XI B, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last few years, while the birth and death rates since 1881-82, so far as available, will be found set out in Chapter III for the general population and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf mutes, and lepers as ascertained at the census of 1891, while table No. XXXVIII gives figures showing the working of the dispensaries since 1887

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Architectural objects and remains.

There are no architectural remains in the Amritsar District of any great interest. The city of Amritsar is comparatively modern, and the same may be said of Tarn Táran and Jandiála. The only relics of Muhammadan rule which need be mentioned are the remains of the imperial *caravanserais* at Serái Amanat Khan, Nurdín, Naurangabád, and Fatehábad, in the Tarn Tarán tahsíl. These were built on the old road from Lahore to Delhi, which entered the district near Atári, and ran past the villages named above, crossing the Beás near Goindwál. Little is left of the seráis but the gateways, and these are fast falling into ruins. The space inside the seráis has been occupied by the houses of the agriculturists and the shops of the village traders, and besides the gateways, over which in some cases blue enamelled tiles have been let into the masonry, the more or less ruined walls of the seráis are still standing. A few of the pillars, or *kos minars*, which marked the course of the road are also still to be seen at intervals. Round Serái Amánat Khan and Fatehábád are the ruins of old Muhammadan tombs of the usual type. At Lálla Afghanan in Ajnála, and at Bagga in the Amritsar tahsíl, are two large mounds, or *thehs*, which mark the site of towns of some size. A few years ago an enterprising Pársi merchant began to excavate the mound at the first named village, and is said to have come upon some old carvings, but he gave up the undertaking as unprofitable. The other was used for a time by a contractor as a quarry for ballast for the Pathánkot Railway, but he was stopped from doing so by the villagers, when they found the stuff was marketable.

Important buildings.

The chief objects of architectural interest are the Sikh temples at Amritsar, Tarn Táran, Khadúr Sáhib, Goindwál and Ramdás, but no one of these is as much as 300 years old, and they derive their interest more from their associations, and the reverence in which they are held, than from any beauty of construction. They will be mentioned more in detail further on. Here it need only be said that the temple or Darbár Sáhib at Amritsar stands in the centre of a large tank surrounded by flights of steps and by a marble-paved causeway, from the west side of which a passage also paved with marble leads out across the water to the temple. This is profusely gilt over copper outside and beautifully decorated with paint and mosaic inside. The tank at Tarn Táran presents much the same appearance, but there the temple, also bright with gilding, stands on the edge of the water instead of in the centre. Like that at Amritsar it is quite a small building, and over it stands

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a *minár* or campanile of masonry work which is visible on a clear day ten miles away. The other temples named have no noteworthy surroundings and are crowded in by houses and shops. They have hardly any of the expensive gilding, which is the chief feature of the shrines at Amritsar and Tarn Táran, and the interior decoration is on a much smaller scale. The only other buildings that need be mentioned are the tower of Bába Atal, built over the tomb of the son of Hargobind the sixth Guru, close to the Amritsar Darbár Sáhib, and the fort of Govindgarh, just outside the city walls, which was built by Mahárája Ranjít Singh in 1809 A.D.

Early history.

The interest of the history of this portion of the Punjab, the fertile central Doábs, commences with the rise of the Sikh religion and power. There is no mention of any important city like Sirhind, or seat of Government like Lahore, as having existed in what is now the Amritsar District, in the days of ancient Hindú sovereignty. It was probably under the rule of the Kings of Lahore, and was a purely agricultural tract, peopled by the progenitors of the Jats, the peasant proprietors of to-day.

Origin of the Jat tribe.

The real origin of the Jat is a point which is always likely to remain in dispute. One authority, General Cunningham, maintains that the two tribes of Jats and Meds were the first Indo-Scythian conquerors of this part of Hindústán, and that towards the end of the second century before Christ they immigrated from the country south of the Oxus, at some time later than the Macedonian invasion, the historians of which do not mention them as being found in the Punjab. He professes to have found proof of their having both been firmly established in Sind and the Indus valley, where the Meds migrated from the Upper Punjab, the tract which they first occupied. Thereafter they again spread over the Punjab. Other authorities look upon the Jats as having had their origin in Jesalmír and Rájpútána and to have gradually occupied the Punjab from that direction. The matter is one of purely antiquarian interest and need not further be alluded to here. The commonest tradition among the people themselves is that they are of Rájpút origin and came from the east rather than from the west.

Muhammadan period.

However this may be, it was in 1023 A.D. that Sultán Mahmúd permanently established the Muhammadan power in Lahore and the Punjab. From that time, until the final overthrow by the Sikhs of the Muhammadan supremacy, the Amritsar District was attached to the *suba* or province of Lahore and was ruled by the Moghal Governor whose head-quarters were at that city. The district lies on the road usually taken by the invading Muhammadan armies, and was thus liable to be plundered and devastated at each incursion, but, as it does not appear to have then contained cities famous for their wealth, it is possible that it may have been looted and laid waste to a less extent than its neighbours, the invaders preferring to push on to Sirhind and Delhi after leaving Lahore. This may

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partly account for the comparative absence of the extensive mounds or *thehs* marking the sites of deserted villages, which are so often met with in districts to the west of Amritsar.

The rise of the Sikhs, and appearance of the Gúrús.

From the eleventh to the end of the fifteenth century, then, there is nothing to call for special notice in the history of this part of the central tract of the Punjab. It, was shortly after the middle of the fifteenth century that Nának, the first Gúru, the founder of the Sikh religion was born at the village of Talwandi in the Lahore District. His father is said to have been a small trader of the Khatri caste. Nának himself early took to the life of a devotee, and travelled over the most of India, but his history is in no way specially connected with that of the Amritsar District. He died in a village of the Gurdáspur district near to that which now bears his name, in the year 1539, leaving behind him the writings which contain the exposition of the faith of the Sikhs, and a numerous band of disciples. Nának was no more than a religious reformer. He does not appear to have claimed for himself any special divinity, or for his writings direct inspiration. As noticed by Captain Cunningham, in his history of the Sikhs, Nának's reforms were in their immediate effect religious and moral only, and it is not probable that he possessed any clear views of social amelioration or political advancement. His name is perhaps most closely associated with Vairowál and Ramdás than with other villages in Amritsar. From the former came several of Gúru Nának's disciples, and the temple at Ramdás was founded by Sáhib Buddha, one of his immediate followers. The second Gúru was Angad, the most trusted disciple of Nának, who on Nának's death was acknowledged by the Sikhs as the teacher of the new faith. As such he continued until his death, in 1552, at Khadúr Sáhib, a large village in the south of the Tarn Táran tahsíl, where there is a temple and a tank sacred to his memory, supported by a jagír from Government. Little is known of his ministry, and on his death his mantle descended to Amr Dás, one of the most devoted of his followers. Amr Dás is chiefly remarkable for having separated his disciples from the Udási sect founded by the son of Gúru Nának, most of whom at the present time are ascetics, pure and simple. The name of Amr Dás is connected with the village of Goindwál, close to Khadúr Sáhib in Tarn Táran, where he lived and died. Here there is a temple usually known by the name of the Baoli Sáhib. There being no space available for a tank its place is taken by a Báoli or well connected with the upper ground by a flight of steps, which has given its name to the temple. To him succeeded Ramdás, the fourth Gúru, who obtained from the Emperor Akbar the grant of a piece of land, where now stands the city of Amritsar. Here he began to excavate the tank and to build the temple in its midst. But he did not live to see it finished, dying seven years after he succeeded his father-in-law. Next came Gúru Arjan. He is said to have made Amritsar the head-quarters of his following,

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The rise of the Sikhs, and appearance of the Gúrus.

though at first he established himself at Tarn Táran. He completed the digging of the tank, and a new city began to grow up round the sacred pool. Gúru Arjan was more of an administrator than his predecessors. They had been content to wander about the country with a small band of disciples, preaching what of the doctrines of Nának they happened to understand, but doing little towards the founding of a national religion. Of Gúru Arjan it is said that he collected and arranged the writings of his predecessors, reduced to a systematic tax the customary offerings of his adherents, and appointed agents to collect these offerings wherever his followers were to be found. His predecessors had merely been devotees, but Gúru Arjan, according to Cunningham, who quotes what he states to be the ordinary Sikh accounts, encouraged his disciples to visit foreign countries and combine business with religion. He was himself a man of name and wealth, and is said to have ventured to insult Chanda Shah, a high official of the Suba of Lahore. For this and certain acts of political partizanship, he was thrown into prison by the Emperor Jehángír, as a man of dangerous ambition, and this confinement is said to have hastened his death, which occurred in A.D. 1606.

Gúru Hargovind and his successors.

But he left his following very different from what he found it. Belief in the principles expounded by Nának had been growing rapidly under his direction, and under that of his son, Hargovind, the sixth Gúru. The teaching of Gúru Arjan had borne fruit, and the combination of secular with spiritual occupations had done much to popularize the faith. Hargovind went further and became a military leader as well as a spiritual teacher. He had his father's death to avenge, and it is this which apparently prompted him in the line he took, and necessitated his keeping up a numerous band of armed and mounted followers ready for any service. To again quote Captain Cunningham, "the impulse which Gúru Hargovind gave to the Sikhs, "was such as to separate them a long way from all Hindú sects "and now the disciples were in little danger of relapsing into "the limited merit or inutility of monks or mendicants." Though nominally in the employ of the Muhammadan Emperor, Hargovind's independence soon embroiled him with the authorities at Lahore. He is heard of as in prison at Gwalior, engaging the Imperial troops in fight near Amritsar and accompanying the Imperial camp with his followers to Kashmír. He died in A.D. 1645, and after him came Har Rái and then Har Kishen, both of whom are connected more with the Lahore District than with Amritsar. The ninth Gúru was Tegh Bahádur who, with many of Hargovind's followers, had taken up his abode at Baba Bokála, in the Amritsar tahsíl, but not far from Khádur Sáhib and Goindwál. Eleven years afterwards Tegh Bahádur who, like his father Hargovind, was more of a martial leader than a religious reformer, was put to death as a rebel at Delhi by the Emperor Aurangzeb. He left a son, then aged fifteen years, who became the tenth or last of the Gúrús, under the name of

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Govind Singh. He for many years remained in obscurity, from which he emerged the acknowledged leader of the Sikhs declaring that he had a double mission to perform, to avenge the death of his father, and to free his people from the oppressive bigotry of the Muhammadan rule under the Emperor Aurangzeb. It is at this time that the Sikh community first took to itself the distinctive name of the Khálsa, the liberated or the chosen, people. The Gúru preached that they must surrender themselves wholly to their faith, and to him as their guide, and it was he who prescribed the *pahal*, or simple initiatory ceremony, now performed by all Sikhs on taking up the faith. He taught them the hatred of idolatry which has also distinguished the orthodox Sikhs, and that adoration was alone permitted in the case of the sacred book, and to his teaching is due the practice of wearing the hair unshorn, the taking of the surname Singh, and the use of ornaments of steel. But so long as the power of the Emperor Aurangzeb remained unbroken, the Gúru could do little towards the fulfilment of his mission. A force was sent against him which dispersed his followers and compelled him to fly from Anandpur (in the Hoshiárpur District), where he had established himself, to the wastes of Bhatinda. But his opportunity came on the death of Aurangzeb in A. D. 1707. Govind Singh assembled his forces, and marched again towards the Sutlej, during the disturbed times which succeeded the Emperor's death, and might have done much to establish the name of the Khálsa, but he was assassinated in the following year 1708 A. D. at Naderh on the banks of the Godaverí.

Situation of the Sikhs after the death of the tenth Gúru.

He was succeeded by the Bairági Banda, his favourite disciple, round whom the Sikhs again gathered. Banda established himself at Gurdáspur, and for a time held his own against the Muhammadan forces, but was finally overcome by Abdul Samand Khan, the Governor of Kashmír, and being taken prisoner, was tortured and put to death at Delhi in the year 1716 A. D.

The situation of the Sikhs at the death of the fanatic Banda is thus summed up by Cuningham (page 95): "After "the death of Banda an active persecution was kept up against "the Sikhs whose losses in battle had been great and depress-"ing. All who could be seized had to suffer death or to renounce "their faith. A price indeed was put upon their heads, and so "vigorously were the measures of prudence, or of vengeance, "followed up, that many conformed to Hindúism; others "abandoned the outward sign of their belief, and the more "sincere had to seek a refuge among the recesses of the hills or "in the woods to the south of the Sutlej. The Sikhs were "scarcely again heard of in history for the period of a gener-"ation.

"Thus, at the end of two centuries, had the Sikh faith be-"come established as a prevailing sentiment, and guiding prin-"ciple, to work its way in the world. Nának disengaged his "little society of worshippers from Hindú idolatry and Muham-"madan superstition, and placed them free on a broad basis of

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"religious and moral purity. Amr Dás preserved the infant "community from declining into a sect of quietists or ascetics; "Arjan gave his increasing followers a written rule of conduct "and a civil organization; Hargovind added the use of arms "and a military system; and Govind Singh bestowed upon them "a distinct political existence and inspired them with the desire "of being socially free and nationally independent.

Duráni invasions.

In 1737 Báji Rao, the Mahratta Peshwa, appeared in arms before Delhi, and two years later came the invasion of the Punjab by Nádir Shah. The Sikhs seized the opportunity of their hereditary enemies being in difficulties, and, collecting in small bands, plundered the stragglers of the Persian army and the wealthy inhabitants of the larger towns. But they had no recognized leader, and, when the invaders had retired, the Sikhs were easily put down by Zakariya Khan, the Viceroy of Lahore. But now they began to visit Amritsar openly, instead of in secrecy and disguise, to make their devotions at the temple. Nádír Shah was assassinated in A. D. 1747, and his place was taken by Ahmad Shah, Abdáli, who in the same year entered the Punjab at the head of an army and put to flight the new Governor of Lahore, Shahnewáz Khan. But he got no further than Sirhind and was forced to retire, and Mír Manu assumed the Viceroyalty at Lahore. The Sikhs who had thrown up a fort at Amritsar, which they called Rám Rauni, at once began to give him trouble. But they were suppressed without difficulty and their fort was taken. Then followed the second invasion of Ahmad Shah, which was again the signal for a rising of the Sikhs, who possessed themselves of the country round Amritsar only to be again defeated by Adína Beg, who was acting under the orders of the Governor Mír Manu. At this time we hear of Sikh leaders coming into prominence, among them Jassa Singh, Kalál, and Jassa Singh, carpenter, who restored the Rám Rauni at Amritsar. It was again however demolished by Prince Timur who was sent from Delhi to disperse the insurgent Sikhs, the buildings were levelled to the ground and thrown into the sacred tank. This last insult inspired the Sikhs to fresh exertions, and gathering under Jassa Singh, Kalál, they attacked and took Lahore. The Muhammadans called in the aid of the Mahrattás, the Afghán garrison left by Ahmad Shah were driven out, and the Sikhs evacuated Lahore. A period of anarchy followed, leading to the return of Ahmad Shah, and the total overthrow of the Mahratta power in Northern India at Pánipat in A.D. 1761. Lahore remained in possession of the Afgháns, for the Delhi dynasty was on the wane, but they had to settle with the Sikhs, who continued in revolt against whatever was the constituted Government. Some successes were gained by the Sikhs, and the army of the Khálsa assembled at Amritsar, and again performed their ablutions at the sacred pool. But a disaster greater than any they had experienced since the overthrow of Banda was at hand. Ahmad Shah returned to the support of his lieutenants, and in 1762, overtak-

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ing the Sikhs at Ludhiána, utterly defeated them in an action which is still referred to as the *gulu ghára* or the great defeat. On his way back, Ahmad Shah passed by Amritsar, where he razed the restored temple to the ground, and polluted the sacred pool by the slaughter of kine.

Partition of territory among Sikh confederacies.

But this was the last occasion on which the temple was interfered with. It was again re-built in 1764 and year by year the Khálsa, gaining strength, met at the sacred tank at the festival of the Dewáli. The Sikhs now began to be divided among themselves, and broke up into rival confederacies or *misls*, several of which had their head-quarters in the Amritsar District and drew their forces from the hardy Jat peasantry, which during the troubled times of the first half of the eighteenth century, had held their own in the district. The *misls* chiefly connected with Amritsar were the Banghís, the Rámghariás, the Ahluwáliás and the Kaneyás. Of these the Banghís were the first to rise into prominent notice. Their country extended north from their strongholds at Lahore and Amritsar, to the river Jhelum and then down its banks. The Kaneyás were supreme between Amritsar and the hills, and the Ahluwaliás in the Jullandur *Doáb*, whence they often spread into the *Manjha*, as the country now comprised in the Tarn Táran and Kasúr tahsíls came to be called. The Rámghariás held part of the plains lying to the south of the Sutlej, and were also powerful in part of the Gurdáspur District. They took their name from the fort of Rám Rauni, already mentioned as having been established to guard the sacred temple at Amritsar, and which was re-named Rámgarh or the fort of God, by Jassa Singh, the carpenter. To this day the Sikh carpenter loves to describe himself, not as a *tarkhán*, but as a Rámgarhia, and though they form a distinct caste, they possess all the good qualities and martial spirit of the Sikh Jats. Mention must also be made of the Akális, a band of warlike fanatics who constituted themselves the armed guardians of the Amritsar temple, and devoted their spare time to plundering their weaker neighbours with much impartiality. They adopted arms as their profession, and subsequently under Maháraja Ranjít Singh they formed a prominent part of the Sikh army, though well known for their unruly character and impatience of control.

Rise of Maháraja Ranjít Singh.

It would be tedious to trace in detail the fortunes of the different *misls*, nor have their rise and fall any special connection with the history of Amritsar. The power of the Bhangís under Jhanda Singh, soon received a check from the Kaneyás led by Jai Singh, and their allies the Sukar Chakiás, whose chief was Charat Singh, grandfather of the great Maháraja. But they still held Lahore and Amritsar, and after this are heard of more in the direction of Mooltan than elsewhere. Next the Kaneyás and the Ahluwálias combined, and forced the Rámgarhiás to retire from their possessions near the Sutlej and retreat towards Hissár. Maha Singh had by this time taken the lead of the Sukar Chakiás, and was taken under the

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Rise of Mahárája Ranjít Singh.

protection of Jai Singh, Kaneya, but shortly separated from them and allied himself with the Rámgarhiás with whose help he defeated the Kaneyás. Thereon the Rámgarhiás regained their possessions along the Sutlej. We next hear of a second alliance between the Kaneyás and the Sukar Chakiás, this time of a more lasting character. Maha Singh was dead, but had been succeeded by his son Ranjít Singh, who cemented the alliance by marrying the daughter of Mái Sada Kour, the widowed daughter-in-law of Jai Singh, Kaneya. This union laid the foundation of the power of Ranjít Singh, for the Kaneyás, under the able leadership of Mái Sadakour, were the most powerful confederacy of that time. In 1801 he seized Lahore from the Bhangís, who had then no leader of any note, and made it his capital. He strengthened his position by a friendly alliance with Fatteh Singh, Ahluwália, whom he met at Tarn Tarán, and with whom he exchanged turbans in token of eternal friendship. He then forced the Bhangís to retire from Amritsar, and, step by step, overcoming all opposition from the remnants of the other *misls*, gradually established the kingdom of Lahore.

The condition of the central districts under Sikh rule.

Amritsar was the place where Ranjít Singh met Mr. Metcalfe, in 1809, and where he signed the treaty by which he was acknowledged by the British as the ruler of those provinces which he held at the time Cis-Sutlej, and undertook on his part not to extend his dominions further in the direction of the protected Cis-Sutlej States. In this treaty we find him styled the Rája of Lahore. In the same year he completed the building of a fort at Amritsar, which was named Gobindgarh. From this time forward he gradually consolidated his power, and made himself absolute in the Punjab. In the words of Captain Cuningham, Ranjít Singh "took from the land as much as it could readily "yield, and he took from merchants as much as they could "profitably give; he put down open marauding; the Sikh "peasantry enjoyed a light assessment; no local officer dared "to oppress a member of the Khálsa; and if elsewhere the "farmers of the revenue were resisted in their tyrannical pro-"ceedings, they were more likely to be changed than to be "supported by battalions." The above description is only partly true. According to our ideas the assessment was by no means light. But it was often paid in kind and doubtless there were ways of evading the exactions of the farmers of revenue from time to time. And there were drawbacks in the shape of *ináms* by which the headmen often benefitted.

Mr. Ibbetson, in his Census Report of 1881, gives a somewhat different version from Captain Cuningham, regarding the Sikh rule in the central districts of the province. He writes: "In the "centre and south-west the Sikh rule was stronger and more "equitable. In the earlier days, indeed, previous to, and during "the growth of the *misls* it was nothing better than an organiz-"ed system of massacre and pillage. But as the Sikhs grew "into a people, and a national spirit developed, self interest, if

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The condition of the central districts under Sikh rule.

" nothing higher, prompted a more moderate government. Still " the Sikh population were soldiers almost to a man, and their " one object was to wring from the Hindú and Muhammadan cul- " tivators the utmost farthing that could be extorted, without " compelling them to abandon their fields. The Rájpút, especially, " who had refused to join the ranks of an organization in which " his high caste was disregarded, was the peculiar object of their " hatred and oppression. Not to be for them was to be against " them, and all who had any pretensions to wealth and influence " were mercilessly crushed. They promoted and extended cul- " tivation as far as was possible, under a system which held forth " the minimum of inducement to the cultivator, but they acknow- " ledged nothing higher than the husbandman, they respected " no rights and they recognized no property where such respect " or such recognition conflicted with their pecuniary interest, " and he who was not a Sikh, and therefore a soldier, was only " valuable in so far as he could be utilized as a payer of revenue ".

The district was divided into *taluqas* each with its separate Governor or *Kárdár* who paid a fixed amount into the Treasury at Lahore and took from the people as much as he safely could.

Sub-divisions of Amritsar under the Sikhs.

The original *taluqas* were as follows:—

Pergana (or Tahsíl) Amritsar.

Jandiála, Batála, Sathiála, Bondála and Mahtabkot.—Comprise all the southern half of the tahsíl. Were acquired and held by the Ahluwália Sardárs Jassa Singh and Fatteh Singh, Mahárája Ranjít Singh seized the tract about the year Sambat 1882.

Máttewal.—On the Gurdáspur border; was held by the Rámgarhia Sardárs and escheated to the Mahárája in 1872 Sambat.

Chawinda.—A part of the Kaneya estate; seized by the Mahárája from Mái Sada Kour and granted to Prince Sher Singh in jagír.

Majitha.—Belonged to Sardár Diál Singh, Gil.

Amritsar.—Originally belonged to the Sardárs of different clans, the Bhangi, the Rámgarhia, the Kaneya and the Sauriánwála; from them the Mahárája gradually seized the tract about 1809.

Gilwali.—Formed part of the estate of the Kaneya Sardárs. Was held in jagír by the brother's son of Mai Sada Kour, Sardár Gurdit Singh.

Pergana (or Tahsíl) Tarn Táran.

Jelalábad, Vairowál, Kot Mahmad Khan.—Belonged to the Ahluwália Sardárs in the same way as *taluqa* Jandiála above. Were managed under the Mahárája by Sardár Lehna Singh, Majíthia, and Misr Sáhib Dial.

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Sub-divisions of Amritsar under the Sikhs.

Sirháli.—Also managed by Sardár Lehna Singh, under the Mahárája.

Tarn Táran.—Belonged to the Bhangís, afterwards to the Khanwála Sardárs Dal Singh and Fatteh Singh.

Khápar Kheri.—Belonged to the Singhpuria Sardárs. Now partly included in tahsil Amritsar.

Pergana Sourián (now Tahsíl Ajnála).

Sourián, Jágdeo.—Belonged to Sardár Jodh Singh of Sourián. Taken by Mahárája Ranjít Singh in 1891 Sambat.

Chhina.—Belonged to Sardár Karm Singh of Chhina, whose family still holds a jagír in this vicinity.

Sainsra.—Originally belonged to Sardár Dewán Singh of Sainsra. Afterwards received in jágír by the Sindhánwália Sardárs from Mahárája Ranjít Singh.

Thoba.—Formed part of the estate of the Kaneya Sardárs' and was included in the *ilaqua* of Chattargarh.

Panjgiráin.—A part of the Kaneya estate ; afterwards came into the possession of the Sindhánwália Sardárs.

Chamyari.—Was seized by Nár Singh of Chamyári, whose descendants still hold a jagír there.

Ghonewála.—Originally belonged to Sardár Jodh Singh Sauriánwála, and afterwards came into the possession of Sardár Nár Singh of Chamyari.

Kariál.—Part of the possession of Sardár Jodh Singh of Saurián.

Amritsar from the death of the Mahárája Ranjít Singh up to annexation by the British.

During the reign of Mahárája Ranjít Singh, the city of Amritsar increased in importance, and took its place as the religious capital of the Sikhs, and was frequently visited by the Mahárája. It was there that he received the Governor-General, Lord Auckland, before the first Afghán war, undertaken to seat Shah Suja on the throne. Many of the leading men at the Court of Lahore were intimately connected with the district, such as Sardár Lehna Singh of Majithia, the Sindhánwália chiefs (who belonged to the same family as the Mahárája) and Sardár Sham Singh of Atári, whose daughter was in 1837 married to the grandson of the Mahárája. Ranjít Singh died on the 27th June 1839 and was succeeded by his son Mahárája Kharak Singh, who died in the following year. Then followed the short reign of Nao Nihál Singh, and the succession of Sher Singh, who again was murdered in 1843, when the young Prince Dhalíp Singh took his place and was proclaimed Mahárája. None of the events of the first Sikh war took place in Amritsar, the scene of them being entirely on the left bank of the Sutlej. Thereafter the British troops crossed the Sutlej and occupied

Amritsar from the death of the Mahárája Ranjít Singh up to annexation by the British.

Lahore, withdrawing in March 1846, when arrangements for the government of the country had been made, and the treaties signed. It was agreed that there should be perpetual peace and friendship between the British Government on the one part, and Mahárája Dhalíp Singh on the other. The Jullundur Doáb was ceded by the Lahore Darbár to the British and the greater part of the troops withdrew from the Bári Doáb, leaving only sufficient to act as a guard to the Resident appointed to the Court at Lahore, and for the protection of the Mahárája. Of the eight members of the Council of Regency three were drawn from the most powerful families of the Amritsar District, the Sindhánwália, Majíthia and Atáriwála. A fourth was Sardár Attar Singh of Kála, a village just outside Amritsar city. Peace lasted till 1848, when the Sikh rebellion, headed by two of the Sardárs of Atári, took place, the chief result of which was that the Governor-General found himself forced to annex the rest of the Punjab.

Formation of the district and alterations in limits.

From the beginning of 1849 dates the existence of Amritsar as a district. Mr. L. Saunders took charge in April of that year, as Deputy Commissioner. As at first formed, the district contained four tahsíls, Amritsar, Tarn Táran, Ajnála and Raya (or Narowál). The last, which is separated by the river Rávi from the rest of Amritsar, was transferred to the Siálkot District in 1867. At the same time the Batála tahsíl was added to the Amritsar District from Gurdáspur, but the arrangement was found to be inconvenient, and was objected to by the people. It was restored to Gurdáspur in 1869, or two years later.

The boundaries of the three remaining tahsíls have not always been as they now are.

Up to 1854 the villages immediately surrounding Atári were included in the Lahore District, and they were only added to Amritsar during the first regular settlement of 1852. The south of what is now the Amritsar tahsíl, corresponding roughly with the Sikh *taluqas* of Sathiála and Batála, belonged to Tarn Táran, while at the north end of the tahsíl there are groups of villages, now counted as in Ajnála and Tarn Táran, which up to 1854 were included in Amritsar. To straighten the tahsíl boundaries, which were very straggling and inconvenient, and to bring all the Grand Trunk Road below Amritsar city into the Amritsar tahsíl, various transfers of villages were made, but these were all made before 1854, and since that date the limits of the three tahsíls which now form the district have remained the same. From 1849 to 1859 the district formed part of the Division controlled by the Commissioner of Lahore. In that year a new Division was formed having its head-quarters at Amritsar, and including the districts of Siálkot, Amritsar and Gurdáspur. This arrangement continued until November 1884, when the Punjab Commission was reorganized and the Commissionerships were reduced from ten to six. This threw Amritsar and Gurdáspur into the Lahore Division, Siálkot being added

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History.

The mutiny.

to that of Ráwalpindi. Since 1884 Amritsar has ceased to be the cold weather head-quarters of a Commissioner.

The following account of the events of 1857, so far as they concern the Amritsar District, is taken from the Punjab Mutiny Report, and is reprinted verbatim from the last edition of the Gazetteer.

The city which gives its name to the Amritsar District is the principal mart in the Punjab. It is commanded by the celebrated fortress of Govindgarh. It is to the Sikh what the Isle of Mona was to the Briton of Julius Cæsar's day; what Mecca is to the Muhammadan and Benares to the Hindú. On Amritsar, as the pivot, might be said to turn the loyalty of the Khálsa. Did it fail us, the Sikh might be expected to rebel; did it stand firm, their attachment to us was secure. It was a source of much uneasiness that the stronghold was occupied by a detachment of the 59th Native Infantry with only 70 European Artillery men. Captain Lawrence, Captain of Police, and Mr. Roberts, Commissioner, drove over, on the 13th May, immediately after the disarming at Meean Meer, to arrange for its safety. On their return to Lahore the following day, they represented to Brigadier Corbett the emergent necessity for pushing a body of European foot into it. He instantly complied, and, notwithstanding the alarming events of that day as narrated above, half a company of the 81st Foot was run across the same night in *ekkás*, or native one-horse gigs. It entered Govindgarh peaceably by dawn of the 15th.

The 59th still remained in the fort, but, as soon as Europeans were available, the latter took their place. The 59th was disarmed by Brigadier-General Nicholson, commanding the movable column, on the 9th July. As soon as the outbreak occurred, one of the first measures adopted by Mr. Cooper, Deputy Commissioner, was to provision this fortress. It was rapidly and thoroughly effected without exciting any particular notice, and the fort then became one of our trusty bulwarks, which it had not hitherto been. Mr. MacNaghten, Assistant Commissioner, at the same time went out on the Lahore road to raise the country (a part of the Mánjha) against any deserters who might come by. Rewards were offered for any sepoy who had deserted; the smothered martial spirit of the people was kindled into a flame; escape for a deserter was hopeless, for every village became to him as a nest of hornets. The temper of the people was one great cause of the achievement which has made the Amritsar District famous in the annals of 1857.

On the 31st July a large body of disarmed sepoys appeared on the left bank of the Rávi, near Balghát, asking for information as to the fords. The people's most curious attention was aroused. They amused the sepoys for a few hours with various pretences, while runners hastened away to the neighbouring *tahsíl* of Ajnála and even on to Amritsar. Prem Náth, *Tahsíldár*

of Ajnála, quickly brought down every available policeman he had, and it was found that these men were the 26th Native Infantry who had mutinied the previous day at Lahore, and after committing four murders, had travelled across country, off the main lines of communication, 40 miles in 19 hours. A fight ensued: 150 men fell under the resolution of the villagers and police. By 4 P.M. Mr. Cooper arrived with about 80 horse accompanied by Sardár Jodh Singh, Extra Assistant, an old Sikh chieftain. The mutineers had escaped by a ford to an island in midstream. They were captured and executed next morning, 45 having died during the night from fatigue and exhaustion. Our critical position at this time justified the awful punishment of these mutineers, 237 in number. About 42 subsequently captured were sent back to Lahore, and there, by sentence of court-martial, blown from guns in presence of the whole brigade.

Many Sikhs, however, on service with their regiments in the North-Western Provinces, failed their country and their masters. Many were drawn into the vortex of revolt, and after the fall of Delhi tried to steal home. A close search was made for them. When the regiments to which they belonged had murdered their officers the men were executed. In other cases they were punished by different terms of imprisonment. This operation was carried on, more or less, throughout the Punjab, but it is here noticed as many of them had their homes in this district. The usual amount of disaffection was found amongst the Hindustánís in this district, and the same precautions were adopted as elsewhere in regard to their letters, stoppage of the ferries, and the expulsion of vagrants and emissaries from Delhi. Mr. Aitchison, Assistant Commissioner, was despatched on two occasions into the interior to guard a river or to give confidence to a subdivision, and Mr. Cooper himself for many weeks remained out on patrol duty every night until past midnight. Captain Parkins, Assistant Commissioner, had charge of the recruiting department, and Mr. MacNaghten, Assistant Commissioner, shewed considerable courage in the apprehension of an incendiary named Bhái Maháráj Singh and in his voluntary expedition to Atári on May 14th to raise the country. Here he was willingly seconded by Diwán Naráin Singh the agent of Sardár Khan Singh, Atáriwála. A sepoy and a native doctor of the 35th Native Infantry were hung at different times for seditious language. The executions produced a marked change in the demeanour of the people, and the moral effect of the presence of General Nicholson's movable column at different periods, aggregating about a month, was great. It might have been expected that the subscription to the six per cent. loan from the wealthy cities of Amritsar and Lahore, would have been large. The opposite was the case. Their contributions were inappreciable. Men worth half a crore of rupees offered a subscription of Rs. 1,000, and others on the same scale. Their niggard distrust of our Government spoke very unfavorably for their loyalty, and

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was in strong contrast with the eager co-operation of the rural population.

The scarcity of 1868 and 1869.

Since the mutiny the history of the district has been absolutely uneventful. The only occurrences out of the common were the failure of the monsoon rains in 1868 and 1869 and the fanatical proceedings of the Kúka sect shortly after in 1872. Much distress was caused in the upland tracts to the south of the district by the failure of rain in these two seasons, particularly among the menial classes. The presence of the city increased the difficulties of the district, for its reputed wealth made it the centre to which distressed persons were attracted both from British and foreign territory, and there were at one time many thousand immigrants in the city and its neighbourhood, subsisting wholly upon charity. Relief works were started in the district on which labour was paid for at famine rates, such as roads from Tarn Táran to Jandiála, Vairowál, and Hari-ki-ghât, and from the city to Ajnála. Houses from which the poor might be fed were started in Amritsar city and at the tahsíls, and the work of filling in the great ditch from which the materials for the ramparts had been excavated, and which was a fruitful source of disease, were begun. Nearly 3,000 labourers a day were employed on this work alone. The works were brought to a close in April 1869, after the rain had removed the chief fear of famine, but had to be re-opened in August when the usual rains again failed. This time the Ahluwália Dhab, a morass in the centre of the city, was taken up and from first to last nearly a lakh of labourers were employed on filling it up. The price of wheat rose to 9½ sérs for the rupee. At the time it was remarked that the danger of high prices and railway communications might tend to denude the district of stocks, and leave a tract naturally rich and self-supporting in a bad way when famine comes. But it was overlooked that this same railway communication facilitated export to tracts which needed a replenishment of their food stocks more urgently than Amritsar. Amritsar may now suffer from scarcity, which may react on the cattle on which so much depends, but it is not likely with its present advantages to ever suffer from actual famine. Some idea of its development of recent years may be gathered from Table No. II which gives some of the leading statistics for the last five years. This table would have better served the purpose in view had it given similar figures for quinquennial periods since annexation, but the absence of any Settlement Report during the last forty years makes it almost impossible to compile such a table without leaving so many blanks as to render it of little use.

Detailed list of officers who have held charge of Amritsar District since 1849.

The following table gives the names of the Deputy Commissioners who have held charge of the district since annexation:—

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Detailed list of officers who have held charge of Amritsar District since 1849.

Officers.	From	Officers.	From
L. Saunders	20th April 1849.	W. P. Woodward	18th July 1877.
J. Dennison	1st January 1853.	J. W. Gardiner	20th July 1877.
T. H. Cooper	1st August 1853.	W. Young	3rd January 1878.
A. J. Farrington	25th April 1860.	J. W. Gardiner	1st February 1878.
G. Lewin	1st June 1866.	C. R. Hawkins	12th September 1878.
T. W. Smyth	14th June 1867.	J. D. Tremlett	15th November 1878.
G. Lewin	25th July 1867.	C. R. Hawkins	3rd February 1879.
D. G. Barkley	15th August 1867.	R. Clarke	2nd August 1881.
G. Lewin	24th October 1867.	J. W. Gardiner	4th January 1882.
Major H. B. Urmston ...	9th December 1867.	C. R. Hawkins	2nd March 1882.
L. Griffin	1st August 1868.	G. Knox	22nd March 1883.
D. Fitzpatrick	14th November 1868.	C. F. Massy	10th June 1884.
W. Coldstream	15th March 1869.	C. R. Hawkins	2nd October 1884.
F. M. Birch	16th March 1869.	R. Udny	12th November 1884.
J. W. Gardiner	1st August 1869.	R. M. Lang	14th January 1885.
F. M. Birch	2nd September 1870.	J. Rennie	5th September 1886.
C. H. Hall	1st August 1871.	R. M. Lang	5th October 1886.
C. H. Marshall	17th January 1872.	J. A. Grant	3rd September 1888.
C. H. Hall	13th April 1872.	R. M. Lang	18th October 1888.
J. A. Montgomery	28th May 1872.	J. A. Grant	16th September 1889.
J. W. Smyth	30th May 1872.	R. M. Lang	19th October 1889.
C. H. Hall	11th September 1872.	J. A. Grant	3rd September 1890.
W. Coldstream	3rd March 1873.	R. M. Lang	22nd October 1890.
C. H. Hall	22nd October 1873.	F. P. Young	1st April 1891.
T. W. Smyth	17th April 1874.	C. F. Massy	15th October 1892.
C. McNeile	31st August 1874.	J. A. Grant	7th March 1893.
T. W. Smyth	1st October 1874.	A. Harrison	8th March 1893.
C. H. Hall	2nd November 1874.	R. M. Lang ... ... (Still in charge).	3rd April 1893.
C. R. Hawkins	8th June 1876.		
C. H. Hall	21st October 1876.		
J. D. Tremlett	14th March 1877.		

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsil, and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in the towns of each tahsil is as under:—

Tahsíl Amritsar	...	...	...	28,987
Tahsíl Tarn Táran	...	...	...	1,491
				30,478

There are no towns in Ajnála. The statistics for the district, as a whole, give the following figures. It may be noted that the word "village" is used here in the popular sense of a collection of inhabited houses, and not in the sense of a *mahál*, or estate separately assessed to land revenue. Further information will be found in Chapter I of the Census Report of 1891.

Percentage of total population who live in villages		Persons	83·85
		Males	83·19
		Females	84·64
Average rural population per village			773
Average total population per village and town			917
Number of villages per 100 square miles			69
Number of villages per square mile			·6
Number of square miles per village			1·6
Density of population per square mile of	Total area	Total	637
		Rural	534
	Cultivated area	Total	823
		Rural	690
	Cultivated and culturable area.	Total	726
		Rural	809
Number of resident families per occupied house		Villages	1·77
		Towns	1·35
Number of persons per occupied house		Villages	8·30
		Towns	5·26
Number of persons per resident family		Villages	4·70
		Towns	3·89

The whole province contains 128 tahsíls. Among these, in the matter of density of rural population, the Amritsar tahsíl stands seventh, Ajnála eighth, and Tarn Táran thirteenth. The rural pupulation per square mile of cultivated area in the district has increased from 589 souls in 1881 to 690 in 1891.

Chapter III, A.

Statistical.

Migration and birth-place of population.

Table No. VI shows the districts and principal States with which Amritsar has exchanged population, and the number of migrants in each direction. Further details will be found at page lxxvi *et seq.* of the Census Report for 1891, and the subject is discussed at length in Chapter X of that report. The total number of residents born out of the district is 131,652, the proportion of the sexes among these being roughly 8 women to 5 men. The total number of residents of other Punjab districts born in the Amritsar district is 118,149, of which total about 56½ per cent. are women.

The figures below show the general distribution of the population by birth-place :—

Born in	Proportion per *mille* of resident population.				
	Rural population (persons).	Urban population (persons).	*Total population.*		
			Males.	Females.	Persons.
The district	888	762	907	819	867
The province	997	914	990	993	991
India	1,000	996	1,000	1,000	1,000
Asia	1,000	998	1,000	1,000	1,000

The attractive influence of a great centre of commerce is at once apparent in the figures, for while 89 per cent. of the rural population is indigenous, no less than 24 per cent. of the people of the town were born out of the district, and about 8 per cent. beyond the limits of the province ; four per *mille* come from outside India, of which one-half are from Asiatic countries. Amritsar is one of the most thickly-peopled districts of the province, it is profusely irrigated from the Bári Doáb Canal, and has on its borders the submontane districts of Jullundur, where the density is greater, and of Gurdáspur, Hoshiárpur and Siálkot, where the density is almost as great as in Amritsar itself.

From these districts it takes population as well as from Lahore and Ferozepore, but to the two latter it gives far more than it takes. In the latter category may be placed Mooltan and Montgomery, where inundation canals, lately constructed, have attracted cultivators from the more congested districts. Of the remaining twenty-two districts, the immigrants into Amritsar are in excess in ten, and the emigrants out of Amritsar, in twelve. The migration to and from the neighbouring districts is mainly reciprocal in type, and is due to the exogamous customs of the Hindu Jats of the Central Punjab. The emigration from Amritsar to the frontier districts is probably temporary to a great extent, the figures being swelled by the inclusion of the Sikh sepoys in the frontier regiments, and the same is the case with Ráwalpindi. There were, in 1891, present in Amritsar 3,818 persons who were born in Kashmír against 8,718 in 1881. This falling off is

Chapter III, A.

Statistical.

Migration and birth-place of population.

probably due partly to the decay in the shawl trade of Amritsar and partly to the fact that in 1881 the Kashmíri population was still swelled by the presence of refugees driven out of Kashmír by the scarcity of 1878. The migration into and from the Kapurthala State is almost entirely reciprocal, and the figures nearly balance each other. It is certain that at next census the number of persons born in Amritsar who will be enumerated in Jhang and Gujránwála, will be largely increased, owing to the drafting off of peasant settlers to the Government waste lands on the newly opened Chenáb Canal, but in 1891 the immigrants from these two districts were still in excess of the emigrants to them.

The following remarks on the migration to and from Amritsar are taken from the Census Report of 1891, though slight verbal adaptations have been made to render them applicable to Amritsar alone :

"The migration figures throw some light on certain matters "of administrative importance in connection with the crowded "districts of the submontane. It has been noticed (in the "report) how these districts, already known to be densely pack-"ed in 1881, have been increasing in population at an abnormal "rate; and our returns show that the density of the population, "in these fertile districts, has been no bar to immigration and "no very marked incentive to emigration. We find that the "emigration and immigration "for Amritsar, recorded at "the two censuses, compares "as in the margin. In "other words, the immigra-"tion from these 16 districts "into Amritsar has increased "by 15 per cent., while the "emigration has been 16 per cent. or almost the same. It is "worth while, too, to notice the large excess of females among "the immigrants into Amritsar, as compared with the excess "of females among the emigrants from that district. It is "noteworthy too, that the proportion of female emigrants "to female immigrants is markedly decreasing, while the "proportion of male emigrants to male immigrants is increas-"ing. The figures imply that there is a vacuum in the "female population of these districts which requires special "female immigration to fill it up." The inference drawn by the Superintendent of Census Operations was, that a part of the excess of males over females in the central districts must be due to a larger female death-rate, and that this was again partly traceable to the notorious fact that neglect of infant female life is common in those districts.

Year.		Immigrants from 16 principal districts.	Emigrants from the same.
1881	...	95,435	97,169
1891	...	1,09,935	1,13,230

Increase and decrease of population.

The figures given below show the population of the district as it stood at the four enumerations of 1855, 1868, 1881 and 1891 :—

Chapter III, A.

Statistical.

Increase and decrease of population.

Census.		Persons.	Males.	Females.	Density per square mile.
Actuals.	1855 ...	720,374	...	...	437
	1868 ...	832,838	465,114	367,724	533
	1881 ...	893,266	490,694	402,572	567
	1891 ...	992,637	543,084	449,613	637
Percentages.	1868 on 1855	115·60	...	...	122
	1881 on 1868	107·26	105·50	109·48	106
	1891 on 1881	111·13	110·66	111·68	112

The figures of 1855 and 1868 are those returned for the tahsíls now included in the Amritsar district, but as they then stood, no adjustment for minor changes of boundary being possible. Nor are details of sex for 1855, for the district as at present constituted, forthcoming. It will be seen that the annual increase of population per 10,000 since 1881 has been 107 for males, 116 for females, and 111 for persons. At this rate of increase the male population would be doubled in 93·7 years, the female in 85·6 years, and the total population in 89·8 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds, as shown in the margin.

Year.	Persons.	Males.	Females.
1892	10,026	5,483	4,543
1893	10,126	5,536	4,590
1894	10,225	5,588	4,637
1895	10,325	5,641	4,684
1896	10,424	5,693	4,731
1897	10,524	5,745	4,779
1898	10,623	5,798	4,825
1899	10,722	5,850	4,872
1900	10,822	5,902	4,920
1901	10,921	5,955	4,966

But it is possible that this rate of increase will not be long sustained. Part of the increase is indeed probably due to increased clerical accuracy of enumeration at each successive census, a good test of which is afforded by the percentage of males to persons, which was 56·35 in 1855, 56·05 in 1868, 54·93 in 1881, and 54·71 in 1891. Part again is due to gain by migration as already shown. But it is probable the emigration in the current decade will equal, if not exceed, the immigration, now that the wastes of the Gujránwála and Jhang districts are being opened up and thrown open. It has been proved that it is possible owing to fever epidemics for the population of the city to fall off by 15,000 souls in a decade (1881—1891) and no one can say when an epidemic equal to or worse than that of 1881 may recur. The population of the city now is only very little in excess of what it was in 1868, owing to the deaths which occurred during that epidemic.

When the projects, now under consideration, have been matured, there will be little room for extension of irrigation from the Bári Doáb Canal, and the movement of tenants, village menials and labourers, which always takes place when a canal is being extended, will naturally during the next decade be towards the Chenáb Canal rather than the Bári Doáb. The

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Increase and decrease of population.

populations of individual towns at the respective enumerations will be shown under their several headings in Chapter VI. Within the district the increase of population for each of the three tahsíls is shown below :—

Tahsíl.	Total population.				Percentage of population.		
	1855.	1868.	1881.	1891.	1868 on 1855.	1881 on 1868.	1891 on 1881.
Amritsar	356,410	401,089	430,418	462,734	112	108	107
Tarn Táran ...	205,776	241,150	261,676	305,127	117	109	118
Ajnála	158,188	190,511	201,172	224,836	120	106	112
Total District ...	720,374	832,750	893,266	992,697	116	107	112

The increase, in the Amritsar tahsíl, during the last decade, is kept down by the decrease, which occurred in Amritsar city. The population of that city rose 12 per cent. between 1868 and 1881 and the Deputy Commissioner wrote that this represented the natural growth of a flourishing commercial centre. The causes of the decrease in the next decade are somewhat obscure, but it was partly due, no doubt, to the subsequent fever epidemic of 1881, and being a walled city with rich cultivation up to the very gates, there is little room for expansion. The decay of the shawl trade too has probably had an effect in keeping down the Kashmíri part of the population and checked their multiplying.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years 1887 to 1891. Births have only been systematically recorded in rural districts since the year 1880, and the returns are even now only approximately correct. During these last five years the births have exceeded the deaths by 11½, 26, 35, 20 and 17 per cent. The distribution of the total deaths, and of the deaths from fever, for these five years over the twelve months of the year is shown in Tables XIA. and XIB. It will be seen that October is responsible for the greatest number of deaths and that March is the healthiest month of the year.

The figures below show the annual death-rates per *mille* since 1881, calculated on the population of that year :—

	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	Average.
Males	46	26	...	34	27	31	37	33	33	50	31	35
Females... ...	55	28	...	38	29	34	42	37	37	56	33	39
Persons... ...	50	27	...	36	28	32	39	35	35	53	32	37

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the

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Births and deaths.

fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. In the Census Report of 1891, page 80, Mr. Maclagan writes as follows on this subject:—"The births and "deaths statements which, if exact, would serve as the best "possible guide, are based on the reports made by the village "watchmen to the police, and though they are improving in "accuracy, there is still grave cause for refusing to rely on them. "The relation of births to deaths is probably fairly correctly "recorded, for there is no very well-marked tendency to conceal "births more than deaths, or *vice versâ*. As regards the absolute "value of the figures, however, I believe them to be utterly "unreliable. On the frontier this is palpably the case, for "the birth and death-rates there are, and continue to be, abnorm-"ally low. And in the rest of the province those who have "devoted most attention to the subject are the more convinced "of the utter inadequacy of the vital returns."

Further on, (page 84) Mr. Maclagan goes on to examine the local fluctuations in population, and writes:—"The city of "Amritsar has decreased 11 per cent. during the last ten years, "and the decrease is ascribed by the local authorities to the un-"healthiness of the town. That it is not due to any falling off "in the prosperity of the town in other ways seems apparent "from the fact that while the decrease is one of 15,130 souls the "deaths (? births) during the decade have in this city exceeded "the births (? deaths) by 20,000. The terrible out-break of fever "in Amritsar in 1881, when the annual rate of mortality rose, in "October and November, to 356 and 211 per 1,000 respectively, "was the beginning of the trouble and the city has not yet "recovered from this fearful visitation. In the rural areas of "Amritsar, however, the population has been increasing in "prosperity, and has expanded at a rate even more rapid than "in the years preceding the last census."

The figures, such as they are, are the best we have. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables VII and VIII of the Census Report of 1891, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present edition of the Gazetteer. The data as to age are very uncertain, partly owing to the vague ideas as to their real age which it is natural an uneducated peasantry would have, and partly to the persistent tendency of the people to prefer certain numbers to others in representing their age. It was not found in 1891 that middle aged females were given to understate their age, but there

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Statistical.

Age, sex, and civil condition.

was a tendency on the part of the old to exaggerate their years, and the ages of marriageable girls are commonly misrepresented. As regards the relation of age to religion the conclusion drawn was that the Musalmáns are not only considerably more prolific, but also more long-lived, than the Hindús, while the Sikhs though only fairly prolific are peculiarly long-lived, more so even than the Musalmáns. The whole subject will be found discussed in Chapter V of the Census Report of 1891. It will be sufficient here to note that the age statistics must be taken subject to various limitations, and that their value rapidly diminishes as the numbers dealt with become smaller. It is unnecessary here to give any actual figures or any statistics for tahsíls. The following figures show the distribution by age of every 10,000 of the population according to the census figures :—

	Under one year.	One year.	Two years.	Three years.	Four years.	Total. 0—4.	5—9.	10—14.	15—19.
Persons	467	310	313	303	351	1,744	1,397	914	1,052
Males	447	310	305	301	357	1,719	1,428	1,005	1,034
Females	493	311	323	305	343	1,774	1,359	803	1,073
	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and over.
Persons	966	947	585	649	328	527	184	386	318
Males	924	898	580	612	342	535	200	392	332
Females	1,017	1,007	591	694	310	518	164	379	301

These figures differ largely from those compiled in the same way from the census returns of 1881. The reasons for this difference are given at pages 203 and 204 of the Census Report. A different system of classification was adopted in 1891 in order to bring the results into harmony with those obtained at the time of abstraction in other provinces. It is always found that the figure 10 and the multiples of 10 are excessively popular with uneducated people when stating their ages, and after them come the uneven multiples of five. Forty, for instance, is more commonly given as an age than either 35 or 45 ; and according as those returning their age as 40 are placed in the column for the age period 35 to 39 or in that for the age period 40 to 44, a difference results.

The number of males among every 10,000 of both sexes is shown below. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Population.		Villages.	Towns.	Totals.
All religions	1855	...	...	5,635
	1868	...	...	5,605
	1881	5,454	5,640	5,493
	1891	5,428	5,689	5,469
Hindús	... 1891	5,449	5,716	5,510
Sikhs	... 1891	5,591	5,661	5,596
Musalmáns	... 1891	5,312	5,685	5,374

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Statistical.

Age, sex, and civil condition.

In the census of 1891 the number of females per 1,000 males in the earlier years of life was as shown below :—

Year of life.	All religions.	Hindu.	Sikh.	Musalmán.
Under one year	914	935	805	964
One year	833	870	688	894
Two years	877	922	719	941
Three years	838	875	675	912
Four years	796	814	678	854

The low proportion of female children, especially among the Sikhs, is very noticeable. Amritsar is one of the six central districts in the Punjab where the number of female infants has always been disproportionately small. At page 217 of his report Mr. Maclagan writes on this subject :—

"It is notorious that in this country female life is less "cared for at all ages, and more especially in infancy, than that "of males. Whether the neglect of female life in early youth "is intentional or not, and whether infant girls are actually "killed, are questions on which our statistics can scarcely give "more than a very slight clue. The general impression doubt-"less is that in the province at large there is a certain amount "of customary neglect, which can scarcely be called intentional, "but that in certain areas and among certain classes the evil "assumes a more serious form."

The figures for civil condition are given in Table No. X which shows the actual number of single, married and widowed for each sex, in each religion, and also the distribution, by civil condition, of the total number of each sex in each age period. The figures speak for themselves and call for no remark.

Infirmities.

Infirmity.	Males.	Females.
Insane	2	1
Blind	36	33
Deaf and dumb	8	4
Leprous	2	1

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin.

Tables XII to XVA of the Census Report for 1891 give further details of the age and religion of the infirm. The proportion of leprous persons is only one-third of what it was in 1881. The decrease is believed to be due to the exclusion in 1891 of persons merely suffering from leucoderma and possibly to the increasing prosperity and comfort of the people having rendered them less liable to contract this complaint. On the other hand there is reason to suspect that the number in the Tarn Táran tahsíl, where there is a large Leper Asylum receiving patients from other districts, has been wrongly returned. Or else in 1881 the children of lepers in this asylum were returned as lepers even though they had not begun to show signs of the disease.

Europen and Eurasian population.

The figures given below show the composition of the Christian population and the respective numbers who returned their

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Statistical.
European and Eurasian population.

birth-place and their language as European. They are taken from Tables Nos. X, XI and XVI of the Census Report for 1891 :—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	344	169	513
	Eurasians	46	92	138
	Native Christians	480	479	959
	Total Christians	870	740	1,610
Language.	English	382	159	541
	Other European languages	1	2	3
	Total European languages ...	383	161	544
Birth-place.	British Isles	280	47	327
	Other European countries	15	8	23
	Total European countries ...	295	55	350

But the figures for the races of Christians, which are discussed at page 342 *et seq.* of the Census Report of 1891, are not very trustworthy, and it is certain that several who are really Eurasians returned themselves as Europeans. The number of troops stationed in the district is given in Chapter V. It does not appear that there were any European troops on the march in the district on the night of the census, so the returns are not rendered incorrect by this cause.

SECTION B. SOCIAL AND RELIGIOUS LIFE.

Habitations.

The villages in the district are almost always composed of houses built of sun-dried bricks, or of large clods of caked mud taken from the bottom of a pond. But there are few villages which do not also contain one or two masonry houses, the home of a well-to-do headman, of the village money-lender, or of a pensioned native officer. The houses are crowded together as closely as they can be, separated by narrow winding lanes, a few feet wide. It is not always the case that there is a lane leading right through from one side to the other. Often the houses of one *patti* or subdivision lie together, having a separate entrance with a gateway. These gateways in the best Sikh villages are commodious structures, with a roofed shed to right and left of the entrance, the roof extending over the entrance itself, the floors of which are raised two or three feet above the level of the pathway running between. In these travellers are housed, and the owners of the *patti* meet when the day's work is done, sitting on the matting spread on the floor, or on the large wooden bedstead which is often found in them. These gateways may have an ornamental front, and if in a good state of repair, they mark the well-to-do village. Between the actual buildings and the cultivated fields is an open space running right round the village, sometimes shaded by *pipal* trees and almost always filthy. Carts, which would take up too much room inside the village, stand here, and it is here the canepress will be found at work in the

winter. At one or more sides of the village will be found ponds from which earth is excavated for repair of houses, where cattle are bathed and watered, and in which hemp stalks are soaked, and disused well and cart-wheels sunk to keep the joints of the wood from shrinking. The backs of the houses are usually blank walls forming an outer wall to the village. In the space running round the village are found the manure heaps and stocks of fuel-cakes of dried cow-dung belonging to each house. The space used for storing these is, as a rule, limited, and disputes as to the right to occupy a particular site for a dung heap are keenly fought out.

Entering the village we find the doorways of the houses opening on the main streets, or side lanes running off them. Ordinarily the front door leads straight into an open courtyard, with troughs along one or more of its sides, at which cattle are tied. The dwelling-houses will generally be found along the side of the courtyard which fronts the doorway. These are long and narrow, with or without a small verandah in front, and are generally provided with a flight of steps or a wooden ladder giving access to the roof. Windows there are none; light and air are admitted by the door, and smoke finds its way out in the same way, or, by a hole in the roof. But cooking is carried on for the most part in a partly-roofed shelter in the corner of the yard, for the people live as much as they can in the open air, and are only driven in-doors by cold or rain. A noticeable object in every house is the large jar-shaped receptacle for the grain of the household made of plastered mud with a stoppered hole, low down in the side, for the grain to run out. Each family, living within the enclosure, has a separate dwelling-house, and cooking place, while in the yard, outside the doors, much of the available space is taken up by the bedsteads and waterpots of the household, and the spinning wheels of the women. The roof is used for storing heaps of *jowár* fodder, and bundles of cotton twigs for roofing purposes, also for drying chillies, maize cobs and seedgrain in the sun. Occasionally there is a small upper chamber on the roof, but this is rare. Sometimes the front door, instead of leading directly into the yard, leads into a lodge or *deorhi*, out of which again a smaller door, placed so that the interior of the yard cannot be seen into from the street, leads into the yard. The *deorhi* will only be found in the houses of well-to-do *zamíndárs*, or in houses which have been built outside the village in open ground for want of room within. It is not often space can be spared for it in the crowded lanes. It is used for stalling cattle, storing fodder, ploughs, yokes and other implements, or as a guest house for those who may not be admitted within. If the owner is well off, the outer gate of the *deorhi* may be set off by a cornice of carved wood or even a front of masonry. But the *deorhi* is not so common as in parts of the province where land is of less value, and where the villages are more roomily laid out. Economy of space is everything in a highly irrigated

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Social and Religious Life.

Habitations.

district like Amritsar, and the Sikh or Muhammadan Jat will submit to much inconvenience in the matter of house room, before he will sacrifice part of his cultivated fields to build himself a better house outside. Some are forced to build separate houses at the wells, but this is a last resource, and there is not the tendency found in other parts of the province to scatter into detached hamlets, and leave the parent site.

Those of the village menials whose trade or habits are unobjectionable live within the village site in smaller houses, built originally on land given them by some owner under whose protection they settled in the village. Carpenters are often better housed, usually at the outskirts of the village, and are the most comfortably off of all the village menials. But chuhrás, chamárs, and leather-workers have an *abádi* for themselves at the outskirts of the village, being held unclean. Instances may be met with where the owners have combined to take up cultivated land at considerable expense, and make it over to the chuhrás, in order to provide these indispensable menials with a site at a convenient distance. As a rule, the houses of Muhammadans are more densely packed and have smaller yards and lower walls. And in the Ajnála Bet the houses are small, more rudely built, and less comfortable.

Almost every village, and in large communities, every *patti* has its guest-house, known as a *dharmsála* among Hindús, or as a *takia* among Muhammadans. This is in charge of a *sádhu*, or, ascetic, or, with Muhammadans, of the village *Kázi*, who also officiates in the mosque. *Dharmsálás* are always kept scrupulously clean, and in most of them a copy of the Granth Sáhib, or sacred book, is kept. This is placed at a window, whence the *sádhu* in charge reads aloud to himself, or to those who care to listen. The *dharmsála* is a well built structure, and is often endowed with a small piece of common land set apart for its maintenance. Muhammadan *takias* are less pretentious structures, and may be only a shed for travellers, fortunate if it has a door. Fire is kept burning for those who wish to smoke, and there may be a well. They are worth the small endowments, allowed by Government for their support, if only for the sake of preserving the shady trees which are the especial care of the man in charge. The ruined tomb or *khángah* of some byegone saint, decked with flags and with a recess for a small oil-lamp, will often be found beside it, and it is usually close to the village mosque. Hindu Jats who worship the saint Sarvar Sultán keep up the dome-shaped *makáns* which perpetuate his memory, but these are indifferently cared for. *Shiválás* or Hindu temples are not found, save where there is a colony of Hindu traders, but *thakurdwárás* are more common. In a few villages Jogis, reverenced by Hindús and Muhammadans alike, have established an *asthán* or monastery.

Food.

The ordinary food of the people consists of cakes of meal, made of wheat when they can afford it, maize in the cold weather, or *jowár* or mixed wheat and gram. *Bájra* is neither

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Social and Religious Life.

Food.

grown nor eaten to any extent. The very poorest, especially in Ajnála, content themselves with *maddal* when they can get nothing else. These cakes are eaten with *dál*, or pottage of gram or pulse, and *lassi*, or butter milk, is the usual drink. Salt is always used and *mirch* or red pepper is mixed with the *dál*. If vegetables are eaten, they are generally in the form of green rape (*sarson*), less frequently carrots, onions, or turnips, grown by Aráins and other Muhammadans and sold in other villages. Raw milk is not liked and rice is only used during sickness, at festivals, or by the richer families. Sugar in various forms makes its appearance at marriages or festive occasions, but this and clarified butter (*ghi*) are luxuries. Before starting to his work in the morning, the Jat will have a light meal to break his fast, but a more substantial meal of cakes and *lassi* is brought to him in the fields by the women or children, when the sun begins to get powerful and the oxen have their midday rest. Work is then resumed in the afternoon in winter, or about four o'clock in the summer, and the heaviest meal of the day is taken at sun-down in the house when the day's work is over. Rájpúts and other races, who seclude their women, cannot have their food brought to them in the fields and lose time by returning home, having already lost time in the morning by meeting for a smoke after prayer, at the village gateway. With a Muhammadan the pipe is always within easy reach whatever work he is doing, and there is little doubt that this habit is a serious check on the industry of the Muhammadans and Sultáni Hindús, and places them at a disadvantage with the Sikhs.

Dress.

The dress of the Hindu or Sikh cultivator is simple in the extreme. The material is almost always unbleached cotton made up by the village weaver from home-grown materials spun by the women of the family and supplied to him. The *pagri* is universally worn as a head covering along with a loose sleeved jacket, and a cloth wrapped round the loins kilt-fashion. In place of the jacket, and sometimes in addition to it, a light wrap may be worn over the shoulders which can be easily thrown off. Rough shoes of the usual pattern are worn. They last about six months. But when at work the jacket or wrap are often discarded, and, it may be, the *pagri* as well. The loin cloth is seldom thrown off, but village menials may be seen satisfying the requirements of decency with a simple breech-clout. In winter, all but the poorest wear a heavier double-folded cotton wrap, which may be worn over the head. These are mostly obtained in the bazár at Jandiála, and are ornamented with a coloured stripe at the border, red for Hindús and blue for Muhammadans. *Pyjámás* or trousers are a hindrance to those who work with their own hands, and the wearing of them is usually the sign that the man is in military service or can employ others to work for him. The Sikh breeches (*kach*) are not often seen. Old men still keep up the custom, and men of the Kuka sect, Nihangs, Bháis and Sodhís

Chapter III, B.
Social and Religious Life.
Dress.

almost invariably wear them, but others substitute the loin cloth.

Muhammadans affect colours more than the Hindús, especially in Ajnála. With them the loin cloth is often of a red or olive green check, the latter being a favorite colour with Gujars, the former, though the colour is one more often associated with Hindús, is worn by Aráíns. The red *pagri* is sometimes worn by Hindús, particularly Kambohs, but is never worn by Muhammadans. Nor is the custom of wearing a coloured under—*pagri* or *sáfa* common in Amritsar. This almost invariably marks the Hindu Jat from the Málwa. Woollen clothes are not commonly worn, nor can the bulk of the people afford them. Among the Sikhs, Nihangs usually carry a brown blanket with a red striped border, and the Awáns are often seen with a striped blanket in the winter, similar in pattern to those worn in the Upper Punjab, but these are exceptions. Otherwise only the wealthier men can afford to wear woollen clothes.

Dress of women.

The dress of the women is brighter, and there is always some colour in it. A wrap is always worn over the head, and it is considered indecent to appear in public without it. With this are worn a loose jacket coloured red or blue, or of some printed cotton stuff, and either an ample pair of blue striped *pyjámás,* tight at the foot, or a petticoat. Sometimes the petticoat, the favourite colour for which among Hindu women is red or brick-dust, with a yellow or green border, is worn over the *pyjámás,* more especially in cold weather or when going from home. On the actual journey the petticoat may be hitched up or even carried over the arm. The *angi* or bodice, when worn, is affected by married women, especially Aráíns and Changars, but is not common. The *chádar* or head wrap may take the form of a *phulkári,* a cotton cloth of black or red ground with a flowered pattern embroidered in floss-silk. In the hot weather the wrap may be worn by older women as a covering for the head and shoulders without the red or blue jacket. In the towns the dress is far more varied, but the petticoat is more common than the *pyjámás* among the women of the Hindu trading classes, and purple with or without a yellow border is a favourite colour.

Ornaments.

The women, unless widowed, are usually loaded with silver ornaments, worn on the ears, neck, arms and ankles, and much of the wealth of the family is invested in them. At a marriage no bride's outfit is complete, unless she is provided with the ornaments usually worn by her class. Among the men, ornaments are rare, but those who have saved money often invest it in the shape of a string of gold *mohurs,* worn round the neck, a tighter necklace of hollow gold beads, or even a pair of gold bangles being worn when it is wished to make a show. Pensioners from the army, the Burmah Military Police, or service in Hong-Kong are especially fond of displaying these and they may be noticed among the Sikh Jats of Tarn Táran, with whom service away from home is commonest.

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Social and Religious Life.

Marriage customs.

In Amritsar there are no marriage customs peculiar to the district. The age at which children are married depends much on the circumstances of the parents, but it is usually between the ages of 10 and 14 among the agricultural classes. The practice of taking money or valuables, in exchange for an eligible marriageable girl, is believed to be fairly common, but its exact extent is difficult to ascertain, for the practice is reprobated and is rarely admitted. Large sums are spent on marriages by the Jats and Rájpúts and are a frequent cause of debt. A man will mortgage half his holding rather than allow his son pass the age at which he should be married. The bargain of betrothal is always concluded through a go-between, usually the village barber, and is the real contract of marriage. The actual ceremony follows three or four years later, and even among Sikhs is always conducted by a Brahmin, whose services in this matter the Sikhs have never been able to dispense with. *Mukhláwa*, or the bringing home of the bride, follows when the girl, becomes adult. Among Muhammadans marriage by the *nikah* ceremony takes place at a later age than among Hindus, often when the bridegroom has attained the age of puberty. The universal rule obtains among Hindu Jats that a man may not marry a woman of his own clan or *gôt*, and this rule is also observed by many Muhammadan Jats, who have, in comparatively recent times, been converted to Islám. It is even extended so as to include within the prohibited degree a *gôt* with which another is already closely connected by marriage.

Widow marriage is practised by all Hindu and Sikh Jats, and the brother of the deceased usually claims his right to marry the widow by the ceremony of throwing the sheet (*chádar dáli*).

Daily life and amusements.

The daily life of the ordinary cultivator is rarely free from monotony, and is one continuous round of labour. Canal irrigation has made some difference in this respect, enriching those who are fortunate enough to obtain it, and allowing them to employ menials as farm labourers (*háli* or *átri*). It has also relieved much of the incessant work on the wells, which is monotony itself. In a district where nearly all the available waste has been broken up, and grazing is scarce, the cattle are a constant care. Some one member of the family must always be at home to cut the fodder, chop it and feed it to the working cattle, for it is only the milch cattle, and especially the buffaloes in milk, that are looked after by the women. Of amusements they have few. There is the fair at Tarn Táran at the end of each lunar month, and the great fairs at Amritsar on the Dewáli and Baisákhi holidays. After the day's work is done the younger men may be seen wrestling, competing at the wide jump, or with heavy wooden weights near the *dharmsálá* or by the village gate. Marriage festivals come round, and visits of condolence have to be paid, but the breaks in the round of labour are few for the men and still fewer for the women, on

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whom devolves all the house-hold work, the milking of the cattle, the cooking, the picking and spinning of the cotton, besides the care of the children.

Fairs.

The principal fairs are those held at the Baisákhi festival in April and at the Dewáli in November, both at Amritsar city. They are primarily religious fairs, but gradually the meetings came to be utilized for the buying and selling of agricultural stock, and now the fairs are the best known and most largely attended in the province. Further details will be given in the chapter on agricultural stock and produce. On these occasions all the *bungás* or hospices, originally kept up, round the tank of the Durbár Sáhib, by leading families for the accommodation of their following on the occasion of their visits, and all the semi-religious *akhárás*, or rest-houses, in the city are filled to overflowing, and representatives of every race in the Punjab and beyond its borders may be seen. Special trains for the accommodation of the visitors to the fair are run, and all the main roads leading to Amritsar city are crowded with the cattle being driven in for sale. Each fair lasts about ten days and during all that time the cattle are coming and going. Prizes to the value of about Rs. 2,000 are given for cattle from Government funds, and about Rs. 500 for horses and mules. Several other fairs are celebrated in the district, all of a religious character. Two large fairs are held at Tarn Táran, one in March and the other, the largest, in August, and throughout the year, as already stated, there is a gathering at the same place on the last day of the old moon and first day of the new. Another religious fair is held at the Rám Tirath tank, at Kaler, on the borders of the Ajnála and Amritsar tahsíls, on the Gujránwála road. This is more a Hindu than a Sikh fair, and is largely attended by Hindús from the city. Others again are held at the Báoli Sáhib, or sacred well at Goindwál, in September, at the shrine of Guru Angad in Khadúr Sáhib, (both in Tarn Táran) also at Chamba Khurd in the same tahsíl. The principal Muhammadan gathering is at Kotli Shah Habíb, the shrine of a saint near Rámdás in Ajnála, but there is scarcely a single Muhammadan shrine to which the custodians do not seek to add importance, by the holding of a small local gathering for their own, or the saint's profit.

Religion.

Table No. VII shows the numbers in each tahsíl and in the whole district who follow each religion, as ascertained at the census of 1891, and Table No. XLIII gives similar figures for towns. Tables Nos. V, VI, VII, and VIII and supplementary tables A, B, and F of the report of that census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

Religion.	Population.		
	Rural.	Urban.	Total.
Hindu	2,557	3,982	2,787
Sikh	2,909	1,205	2,634
Jain	1	39	7
Musalmán	4,525	4,716	4,556
Christian	8	58	16

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Religion.

As compared with similar figures prepared from the census tables of 1881 the chief differences observable are a falling off of 152 per 10,000 under the head of Hindús, an increase of 212 under Sikhs, a decrease of 70 under Muhammadans, a rise of 4 in Jains and of 6 in Christians. Regarding the figures for Sikhs as returned at the census of 1881 the Deputy Commissioner of the time made the following remarks:—"The most remarkable feature "in connection with this subject is the very great decrease in "the numbers of the Sikh population of the district since the "census of 1868. There were 232,224 in 1868, and there are "only 216,337 now. So that, while the population generally has "increased by 7 per cent., the Sikhs have actually fallen off by an "equal percentage. Orthodox Hindús have increased by 14 per "cent. A portion of this increase may have been gained at the "expense of the Sikhs, as it does not necessarily follow that the "son of a Sikh is himself a Sikh, and indeed it is a matter of "notoriety that there is a falling off in the number of young men "who take the *pahul* (the initiatory rite of the Sikh religion) "in comparison with former years. There has also been a greater "drain upon the Sikhs for service in the army, police, &c., &c., "than upon any of the other classes." The statistical pendulum has now swung the other way. The increase of Hindús in the last decade has been 5·4 per cent., of Sikhs 20·8 per cent., and of Muhammadans 9·4 per cent. It is not believed that anything has occurred within the last ten years which would tend to make the Sikh religion more popular than it used to be, or that any causes which might fairly be held to account for a decrease under Sikhs between 1868 and 1881 ceased to operate during the next period. The truth probably is that in 1868 sons of Sikhs, whether they had taken the vow or not, were recorded as Sikhs, and that many Hindu Jats (Sultánís and Narinjanís) went down as Sikhs simply because they were Jats and because most Jats are Sikhs. More careful classification has produced different results and the fluctuations in the figures mean nothing more than this. During the last decade the drain upon the Sikhs for service has been greater than it ever was before, for Burmah, Hóng-Kong, and to replace Hindustánís in disbanded regiments, and the complaint of the recruiting officers is that they cannot get nearly as many as they require. Some remarks on the subject will be found at page 94 of the Census Report of 1891, from which it will appear that in 1891 there was some confusion as to the definition of a Sikh, and the conclusion drawn is that if we mean by Sikhs the Khálsa Sikhs of Guru Gobind Singh the figures in our tables are not a little exaggerated.

Sect.	Total population.
Sunnís ...	983
Shiás	6·6
Wahábís ...	2·0
Others	9·4

The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. Detailed figures for selected sects of other religions will be found in Table F, Part G, of the Census Report for 1891, and the Christian sects are shown in Table A. The latter figures are, however, very untrustworthy

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Religion.

including as they do the sects of Native Christians. To quote from the report:—"It is a notoriously difficult thing to "ascertain the sect to which some Native Christians belong, as "they often do not know themselves, or if they do, can only give its name in some unrecognizable form." In submitting the Census Report for the district in 1881, the Deputy Commissioner wrote that the number of Wahábís returned for the district at that census (541 souls) was far below the real mark, as they were notoriously numerous, and increasingly so in Amritsar city, where he estimated them to be then six or seven thousand strong, and added that they claimed to be even more numerous. At the present census those returned as Ahl-i-hadís, as the Wahábís prefer to style themselves, was 886, which is only a small advance towards what is believed to be the real total.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. This shows that out of every hundred Jats 7 returned themselves as Hindús, 72 as Sikhs, and 21 as Muhammadans. The latter are most numerous in the riverain tracts of Ajnála. Among Chuhrás, numerically the next most important tribe in the district, there is not the tendency observed in some other parts of the province to describe themselves as practising the Muhammadan religion. Practically the Chuhrás tend to adopt the religion of the owners of the village in which they are settled (at least so far as outward observances are concerned). So it is not surprising to find that 92 per cent. returned themselves as Hindús. A description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsíls can be gathered from the figures of Table No. VII. The figures given in the margin will help to show in a convenient form how the Hindús (owing to the presence of the city) predominate relatively in the Amritsar tahsíl, the Sikhs in Tarn Táran and the Muhammadans in Ajnála.

Tahsíl.	Percentage of		
	Hindús.	Sikhs.	Musalmáns.
Amritsar ...	33	24	43
Tarn Táran ...	24	36	40
Ajnála ...	23	19	58

Language.

The prevailing language, or rather dialect, is Panjábi. The dialect varies from district to district, and it is possible, after some acquaintance with the accent of the Amritsar Jat, to tell that a man comes from the Rechna Doáb across the Rávi, or from the Jullundur Doáb on the other side of the Beás. But the Panjábi of the Mánjha is said to be as pure as any Panjábi spoken in the province. The purest dialect in the district is spoken by the Sikh Jats of Tarn Táran. The Muhammadans,

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Language.

though speaking Panjábi, are more given to intersperse Persian words picked up from the educated classes, and all races have begun to adopt as part of their own language the English and Hindustáni words, which they hear about the courts, and which are in constant use in judicial and revenue procedure. Panjábi is also the language of the people of Amritsar city, though of course, what they speak is not so pure as what is heard among the Jats. Table No. VIII shows the numbers who speak each of the principal languages current in the district, separately for each tahsíl, and for the whole district. More detailed information will be found in Table No. X of the Census Report for 1891, while in Chapter IX of the same report, the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. Pashtu would hardly find a place in this list at all were it not that in the cold weather (the season in which the census was taken), the city is full of Afghán and Powinda traders who come down by rail to sell *sarda* melons, and dried fruits, and buy other stuff with which they start from Amritsar to trade down country.

Language.	Proportion per 10,000 of population.
Panjábi	9,802
Kashmíri	131
Hindustáni and Hindi	45
Bagri	7
European languages.	5
Pahári	3
Persian	2
Pashtu	1
Bangáli	1
Sindhi	1
Others	2

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1891, for each religion, and for the total population of each tahsíl. The figures for female education are probably more imperfect than those for males. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII. Comparing the figures in the margin with those of 1881, we find that the male literates have increased by 13 per cent. while female education has advanced 36 per cent. It must be confessed however that the number of youths under instruction is small when compared with the total population.

Education.		Rural population.	Total population.
Males	Learning ...	...	153
	Literate ...	472	617
Females	Learning ...	...	8·3
	Literate ...	10·5	

Of those who were returned as "learning" in the census of 1891, the distribution by religion was as shown in the margin.

Religion.	Males.	Females.
Hindu	3,837	67
Sikh	2,023	66
Jain	42	1
Musalmán	2,363	135
Christian	60	104
Total	8,325	373

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Education.

But it would appear that many who were really learning were actually returned as literate, for the Educational Department returns give the number of scholars as in the margin, as under instruction in 1890-91.

	Males.	Females.	Total.
In public institutions	8,959	1,791	10,750
In indigenous and private schools	5,611	112	5,723
Total ...	14,570	1,903	16,473

Literature.

During the year 1891-92 the printing presses shown in the margin, other than those belonging to Government, were at work in the district. The number of periodicals published at each is now returned as blank, though a similar return given in the last edition of the Gazetteer gave a total of 68 as published at four presses.

Name of Press.	Publications thereat.	
	News-papers.	Periodicals.
Chashma-i-núr	...	...
Riáz-i-Hind	1	...
Dabir-i-Hind	...	...
Akhtar-i-Hind	1	...
Roze Bazar	...	...
Chirágh-i-Hind	...	...
Amar Press	...	...
Indian Law Report	1	...
Anand Parkash	...	...
Municipal Press	...	...
Wazír-i-Hind	...	...
Saha-i-Ahbáb	...	...
National Press	...	...

The newspapers published are the 'Panjáb' the 'Riáz-i-Hind' and the 'Singh Sahai', each said to have a circulation of 300 copies, and they appear weekly in Urdu. The two presses first named in the list have been at work for upwards of twelve years. Other newspapers, published at Lahore and Siálkot, circulate in the city.

Crime. ✓

The mass of the people may fairly be said to be contented and law-abiding. Crimes of violence are not numerous and concerted riots are rare. Murders, when they occur, usually arise out of disputes about women and land, and are sometimes committed under circumstances of peculiar atrocity. The weapons employed are mostly the axe, or the branch-chopper (*gundása*), which when fitted with a long handle, is a most formidable weapon. Homicide cases in the rural tracts more frequently occur as the result of quarrels about the possession of land or building sites, or about cattle-trespass, for only the more valuable crops are fenced and the cattle are often under little control. Of the serious crimes against property, house-breaking is the commonest and a large proportion of offences under this head remain undetected. Cases relating to the abduction of married women are not uncommon. But, though it may be said that the bulk of the people are law-abiding, whole villages, especially in Tarn Táran, sometimes get a well-deserved name for turbulence and require the quartering on them of a punitive post for several years, before they are reduced to reason. Such are Sohal in Tarn Táran and Khiála in Ajnála, villages where the headmen have little or no authority, and where it is the practice for all to band

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Crime.

together, and prevent by every means in their power a case being prosecuted to conviction. Cattle theft is not common, for the district is so thickly populated that the stolen property cannot be taken far without being observed, and there are no uncultivated wastes where the animals can be hidden till the hue and cry is over. There are no criminal tribes under special surveillance. The few Sánsís there are, are scattered widely throughout the different villages, and Báwariyás and Hárnís are hardly ever met with. The latter have from time to time visited the district, from the Cis-Sutlej districts, in organized thieving bands, but they are not indigenous. Perhaps the Mahtams are the nearest approach to a criminal tribe. They are found along the Rávi, and occasionally there have been serious riots with bloodshed among them, and they have been known to have been hired as principals in murder cases.

But if not prominently criminal it can hardly be said that the poeple are not litigious. Quite thirty pleaders and mukhtárs make a living at the District Courts, and the value of the civil suits instituted in one year has been known to exceed ten lakhs of rupees. There is no doubt that this love of litigation is increasing. It is in the courts that the Jat peasant appears at his worst, and though ordinarily truthful enough he appears to show the worst side of his character when he comes to court. False swearing is there notoriously common, and witnesses ready to speak to any circumstance are only too easily found. The use of spirits and drugs is fairly common, and is the cause of a good deal of the debt among the agricultural classes. It may be taken that no cultivator grows opium except with the intention of using the produce himself, though he has to make an arrangement with the appointed contractor if he wishes to do so openly, and all sorts of devices are resorted to, in order to evade the Excise laws. The district has a bad name for illicit distillation and severe measures are required to repress it. Evidence in such cases is extremely difficult to obtain, for the whole village is usually found in league to conceal the breach of the law.

Condition of the people.

Taken as a whole, the people are comfortably off. Almost all Jat villages have a prosperous air, and give evidence of the owners having a very fair standard of comfort. Well kept *dharmsálás* and well built drinking wells are often to be seen; the owners are well clothed, and, judging from their physique, well fed. Canal irrigation and the export of wheat have done much to enrich the people if they could only keep their wealth when they have acquired it, but they are too apt to squander it in litigation and on festive occasions. Some villages will spend as much as a hundred rupees at the Holi festival, and it is common enough to spend that amount on a marriage. Wheat enters largely into the food of the proprietary classes and they have little need to resort to *bájra* and the inferior grains which form a large part of the daily food of the inhabitants of less fortunate districts. It is true that almost every man owes something to the village money-lender for food

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Condition of the people.

or seed grain advanced, or for the purchase of well-cattle, but this is customary, does not always mean that the debtor is seriously involved, and is not inconsistent with thrift. In parts of the district, where holdings are small, cases may often be met with where the produce of his own holding would barely suffice to keep an owner and his family and stock in food for a month, but by sheer industry he makes enough by cultivating the lands of others, at a fairly heavy money rent, to enable him to live in comfort, and even have one or two thousand rupees out at interest. Among the menial classes the pinch of poverty is felt first, in bad seasons, and there is no doubt that many of them are insufficiently clad and fed, and have very few comforts. This is especially the case among the labouring and artizan classes in Amritsar city, such as the Kashmírís. During the recent period of high prices when wheat was selling at nearly as high a price, owing to export, as it was during the worst times of the scarcity in 1868 and 1869, it is said, by those who are in a position to know, there were many families in the city which could not count on more than one meal a day, and that too, of not the most nourishing food. The standard of comfort among the Muhammadans in the Rávi Bet is certainly low, and they have often a difficulty in making both ends meet comfortably. Their villages are untidy, with ill built houses, badly stalled cattle, and imperfectly equipped wells, and the men themselves are scantily clothed, and often have an ill-fed look. They have not the opportunity of adding to their income by the profits of military service which the Sikh Jat of the Mánjha has. It is impossible to estimate the amount of money, which is brought and sent by men in service to their homes in the Tarn Táran tahsíl, but it may be put at something very nearly equal to the total revenue of the tahsíl, before it was enhanced at the recent reassessment. This tides many homesteads over their difficulties in bad seasons; and goes far to provide comforts and even luxuries which otherwise the owners would have to do without.

Poverty and wealth of the people.

When he has made a little money the Sikh Jat often proceeds to invest it by lending to his more needy neighbours, either with or without the security of land, but preferably on mortgage. He lends on land, not so much with the view of making a profit by taking interest, though he is not slow to do that too, but for the sake of getting more land into his possession, and eking out the profits of his own small holding. In Tarn Táran about ten per cent. of the cultivated area is under mortgage, but out of this only a third is held by professional money-lenders, belonging originally to the trading classes. The rest is held by well-to-do Jats, men whose management of their own land has been successful, or who have come home with savings and a pension. In the Amritsar tahsíl the cultivating classes are at the present time acquiring $1\frac{1}{3}$ acres to every acre falling into the hands of the professional usurer. The same is found to be the case in Ajuála. These

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Poverty and wealth of the people.

signs of prosperity have probably only begun to appear since annexation, and could not have existed in the days of heavy and sometimes ruinous assessment, low prices, and imperfect means of communication, which made distant export impossible. Up to 1872 income tax was levied in this as well as in other districts of the province. Figures for three years showing the number taxed, and the amount levied, were given at page 22 of the last edition of the Gazetteer. This tax was replaced in 1878 by a license tax, which again gave place in 1886 to an income tax. Table No. XXXIV of the last Gazetteer, published in 1884, gave details of the working of the now abolished license tax, which touched only those incomes which were made in trade and commerce. In the present edition Table No. XXXIV has been devoted to showing the working of the existing income tax, and shows that the collections from this source are yearly increasing, and in 1891-92 totalled Rs. 56,358, of which about Rs. 20,000 are paid by the traders and money-lenders (some of the latter being Jats) in the rural tracts, and the remainder some Rs. 36,000 by officials and the professional and trading community of Amritsar city. The incidence of the collections of that year per head of total population was 11·02 pies. The incidence per head of assessees was just under 26 rupees.

SECTION C.—TRIBES, CASTES AND LEADING FAMILIES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex, but not religion, while Table No. IX A. shows the numbers of the less important castes. It would be out of place to attempt a minute historical description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Amritsar are distinguished by no local peculiarities, while each caste will be found described in Chapter VI of the Census Report for 1881, and Chapter XI of that for 1891. The tables appended to this edition do not include any statement which shows the local distribution, by tahsíls, of any of the tribes and castes, but Abstract Statement No. 85 appended to the Census Report for 1891 gives these details for a few selected castes, and may be referred to.

The Jats.

Among the tribes of the Amritsar district the most important is the Jat, but this is a very wide term and includes classes between which there is often a strong contrast. The commonest is the Sikh Jat, the follower of Guru Gobind Singh who has taken the *pahal* at the Akál Bunga, Anandpur, or other place where the rite is administered. There is the Narinjani Jat, found in the neighbourhood of Jandiála; they do not always take the *pahal*, do not practise the usual *kiria karm* or death ceremonies, have little reverence for Brahmins, take the ashes of their dead to the Nathuana tank instead of to the Ganges, and are followers of Bába Handál. There is the Hindu Jat, or

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Tribes, Castes and Leading Families.

The Jats.

Sultáni, followers of the saint Sultán Sarwar, to whom tobacco is not an abhorrence, and who as cultivators come about midway between Sikh and Muhammadan Jats. Sikh Jats freely intermarry with them, but will not eat cooked food from their houses, or share any food with them. Even in one family, a member who has become a Sikh will eat separately from another member who has remained a Sultáni. Lastly there is the Muhammadan Jat who has many of the shortcomings of his co-religionist, the Rájpút, and as a rule takes a low rank as an agriculturist, though to this there are some notable exceptions, as for example the Muhammadan Jats of Nág, Sohiyán, and Rámdiwáli. A Sikh Jat will not ordinarily speak of the Muhammadan Jats of a neighbouring village as Jats. If asked, he will describe himself as a "*zamíndár*" by which he means a Hindu or Sikh Jat, but he will describe his Muhammadan Jat neighbour as a "Musalmán" even though he may be himself a Jat of the same *gôt* as the Muhammadan. Not that he denies the title of the latter to be a Jat, but in common speech he restricts the term Jat to cultivators following the Hindu or Sikh faith.

Local distribution of Jats.

The total number of Jats returned at the census of 1891 was 240,735. This is 24¼ per cent. of the total population, and 28 per cent. of the rural population. Some tribes have been counted as Jats for census purposes, who would never be spoken of as Jats in Amritsar, *e. g.*, Bains and Ráthi, and there may be many others who have been lumped under the head of miscellaneous Jats who would not here count as Jats at all. And the returns for Jats are always open to doubt, on account of the wideness of the term which induces even Chuhrás living in Jat villages to take on them the style and even *gôt* of their masters. The Census Superintendent notices that this must have been the case with Gil Chuhrás especially, and it is noticeable that, whereas in 1881 the number of Jats of the *gôt* Gil was returned as 30,737, the figure falls to 17,872 in 1891, which simply means that many of the Gil Jats of the census of 1881 were really Chuhrás. It would be unsafe therefore to attempt to compare the figures of the two enumerations.

The local distribution is as follows for Jats:—

Amritsar tahsíl	100,591
Amritsar city	5,447
Tarn Táran tahsíl	97,360
Ajnála tahsíl	37,337
Total	2,40,735

The percentage of the cultivated area in each tahsíl owned by Jats in severalty (excluding *shámilát* or common land) was found at the recent revision of settlement to be as given in the margin.

	Hindu Jats.	Muhammadan Jats.	Total.
Amritsar	70	5	75
Tarn Táran	68	3	71
Ajnála	49	10	59

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The Jats of the Mánjha.

By far the greater portion of the Hindu Jats follow the Sikh religion, and the best of the Sikh Jats are found in that part of the district which is known as the Mánjha. This is a term which is sometimes loosely used to denote the whole of the upper part of the Bári Doáb, as distinguished from the Málwa, the country lying south of the Sutlej, and including the most of Ludhiána, Patiála, Ferozepore and part of Jullundur. But a Sikh Jat of Amritsar in speaking of the Mánjha refers more particularly to that part of the Tarn Táran tahsíl which lies below the old road from Atári to Goindwál, and to the Kasúr, and part of the Chúnián, tahsíls of Lahore. Ajnála is not counted as in the Mánjha, nor, properly speaking, is the Amritsar tahsíl. Now that the old *bádsháhi* road above mentioned has been superseded by the metalled Grand Trunk Road, the limits of the Mánjha have, in common speech, been extended, and the whole of that part of the Amritsar district which lies on the right of a traveller going towards Jullundur on the Grand Trunk Road, is spoken of as the Mánjha. Jullundur and Kapurthala are spoken of as the Doába, anything beyond that is vaguely termed the Málwa, the Siálkot district is "*darya pár*," or *Rávi pár*, and different parts of the Amritsar tahsíl are referred to by mentioning the name of some central village, such as "*Majitha ki taraf*" or "*Mahta ki taraf*." The Gurdáspur district, though in the upper part of the Bári Doáb, is never held to be part of the Mánjha. In short the Sikh Jat of Amritsar, in speaking of the Mánjha, may be understood as referring to that part of the district which is peopled almost entirely by orthodox followers of Guru Gobind Singh, excluding the tract once extensively held by Sultáni Hindu Jats (the Bangar of Amritsar tahsíl), by Narinjani Sikhs (the Jandiála sandridge), the *nahri* country round Amritsar, where Kambohs and miscellaneous tribes become most numerous, and the Ajnála tahsíl where there is a strong admixture of Muhammadans, Aráins, Jats and Rájpúts who are so numerous in the Rávi-side tract. Certainly the Sultánís have now largely become orthodox Sikhs, and the Gil Sikh Jats near Majítha, and the Aulakhs and others of Ajnála, are as devoted followers of Guru Gobind Singh as the men of the Mánjha, but the distinction is still kept up and the dividing line may be roughly taken to be the Grand Trunk Road.

Sikh Jats.

The Sikh Jats, of whom the Mánjha Sikhs are the pick, are the finest of the Amritsar peasantry. In physique they are inferior to no race of peasants in the province, and among them are men who in any country in the world would be deemed fine specimens of the human race. The Sikh Jat is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome features. They are frugal and industrious; though not intellectual, they have considerable shrewdness in the ordinary affairs of life, and are outspoken and possessed of unusual independence of character. They are

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Sikh Jats.

certainly litigious, their natural stubbornness leading them to persevere in a case long after all chance of success is gone, but at the same time they are perhaps as honest and simple a race as is to be found in India, for the false-speaking, common in the law courts, is conventional, and hardly indicative of moral depravity. They make admirable soldiers, when well led, inferior to no native troops in India, with more dogged courage than dash, steady in the field, and trustworthy in difficult circumstances, and without the fanaticism which makes the Pathán always dangerous. In private life they are not remarkable for chastity, and they are largely addicted to the use of intoxicating drugs or spirits, but on the whole their faults are less conspicuous than their virtues. The women are inferior in physique to the men, and age sooner, probably from the effects of early marriages, and are not remarkable for beauty. But they have the same industrious habits as the men and make excellent housewives, frugal and careful in management, and exercise a very considerable amount of influence in the family.

Different *góts* of Jats.

The following figures taken from the Census Report of 1891 show the strength of the different *góts* or clans of Jats, Sikh, Hindu, and Muhammadan :—

Sandhu	27,337	Virkh	1,014
Gil	17,872	Bájwa	998
Dhillon	16,677	Mán	834
Randháwa	15,513	Seráe	758
Aulakh	5,019	Guráya	637
Sidhu	3,682	Káhlon	584
Cháhil	3,060	Samráe	267
Hinjra	2,805	Pannun	260
Bhullar	2,178	Mángat	237
China	1,945	Kang	236
Bhangu	1,878	Ghuman	221
Viráich	1,833	Deo	213
Sohal	1,735	Her	148
Chima	1,543	Miscellaneous	128,437
Bal	1,431		
Dháriwál	1,383	Total ...	240,735

The Sandhús.

The Sandhu Jats are, it will be seen, the strongest clan in the district. They are found in detached villages at different points of all three tahsíls, but muster especially strong in the south-west corner of Tarn Táran. The central village of this group is Sirháli Kalán, and from this they have founded and peopled the ring of villages which lie round it. Here they hold 32 villages. This part of the tahsíl was formerly known as the Khára Mánjha, a bleak treeless tract with deep brackish wells, a soil sometimes poor and sandy, but generally hard and unpromising, and an uncertain rainfall. Canal irrigation has now changed the appearance of the country, and the system of cultivation, to some extent, but still the soil yields a small return, and holdings being small, the Sandhús have always taken eagerly to military service. Hardly a family but has one or more members in the native army, the Burmah Military Police, or in service in Hong-Kong or the Straits Settlements.

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The Sandhús.

Military employ is traditional among the Sandhús, and from this tribe the Sikhs drew many of their best men. They are the best specimens of the Mánjha Jat which the district can show. The way they hold the land is perplexing, for most of those who own land in the later-founded hamlets round Sirháli are still recorded as owning land in Sirháli itself, and it often happens that a family owns land in three or four estates. It is difficult to cultivate each one of these separate holdings, consequently exchanges and tenancies are common, and often give rise to disputes, which, as land is scarce, are keenly fought out. Men on service find it easy to dispose of their land by mortgage during their absence. It is easily redeemed out of savings on their return, and in every village there are pensioners who are only too ready to take it up, and advance money on it. The clan is found in some strength in the neighbouring corner of the Kasúr tahsíl, and also across the Sutlej in Ferozepore, but there is no other collection of Sandhu villages in Amritsar. The Sandhús of the Sirháli *ilaqua* have an ancient feud with the Pannuns of Naushera and Chaudriwála, which is said to have arisen out of a murder by a Sirháli man of a Pannun connection by marriage. The two clans are now good enough friends, but still intermarriages never take place between the Pannuns of these two villages and the Sandhús of the Sirháli neighbourhood. Neither clan will give or take a bride from the other. There is no well known family belonging to this clan. The Sandhús are independent and not much given to abide by the law, and their headmen have little authority. Muhammadan Sandhús are very rare.

The Gils.

The next strongest clan is that of the Gils. They are known as excellent and hardworking cultivators. They hold about 25 villages in whole or part in Tarn Táran, but they are scattered all through the tahsíl. They muster strongest in the Amritsar tahsíl, near Majítha, and it is to this clan that the Majítha Sirdárs, the descendants of Sirdár Desa Singh, belong. Sirdár Arúr Singh of Naushera belongs to the Sher Gil branch of the tribe. Nág and Majítha and Sohiyán Kalán (part) in the Amritsar tahsíl, and Dhotián in Tarn Táran are the largest settlements of this clan. The Gils of Nág are Muhammadans, but are excellent cultivators, and get all they can out of their land, while those of Dhotián (who are Sikhs) are remarkably fine specimens of the Mánjha Jat, and are often found taking service.

The Dhillons.

The Dhillons are found most in the Mánjha, in fact along with the Sandhús, the Gils, Pannuns, Aulakhs and Sidhús, they take up nearly the whole of the Mánjha proper. But the Dhillons lie further up the tahsíl, in the upper half of it, the country in which the *Bhangi misl* was once supreme. They hold 28 whole villages and parts of others, and many of their villages are among the largest in the tahsíl, such as Kairon, Padri, Gaggobua, Panjwar, Chabál, Dhand, Kasel, Gandiwind, Serai Amánat Khan and Leiyan. All these are typical Mánjha villages, and supply many recruits to the army, especially Dhand and

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The Dhillons.

Kairon. Most of them are favoured with canal irrigation and there are no better cultivated estates in the Tarn Táran tahsíl than Kasel and Gandiwind. In the other tahsíls they are more scattered, but they are fairly strong in the Amritsar Bangar, and across the Beás in Kapurthala. The Amritsar Dhillons say they came originally from the Mánjha, but this is doubtful. They intermarry with all *gôts* except with the Bals. The story is that a family bard, or Mirási, from a Dhillon village was refused help, when in difficulties in the Bal country, and in revenge cursed the whole Bal clan. Mirásís were in those days more of a power than they are now, and the Dhillon clan took up the feud, which survives to this day in the refusal to intermarry. The Dhillons of Amritsar, who live alongside the Bals of the Sathiála *iláqua*, do not carry the feud further than this, but those of the Mánjha will not eat or drink in a Bal village, or from the same dish as a Bal. Mirásís of course keep up the feud too. Among the Dhillons Sirdár Thákur Singh, Bhangi, of Panjwár, is a leading man.

The Randháwás.

Randháwás come next in order. They are hardly met with in Tarn Táran, but are very strong all along the Batála border, and down the sandridge in the Amritsar tahsíl, especially near Mahta and as far as Kathunangal. They are the strongest *gôt* in the Amritsar tahsíl and hold 39 villages. Many of them are Muhammadans, and until lately very many of them were Sultánís, but these are now fewer than they were. They rank high as cultivators, and cane-growing is a speciality in their country. Several leading men in the time of the Sikhs belonged to this *gôt*, and among the best known families left in the district are those of Pertáb Singh of Chamiári, Akwák Singh of Isapur, and Nand Singh of Kathunangal. These are now of little local importance, perhaps the best known is Sirdár Akwák Singh, but he resides principally in the Siálkot district, and is at present childless, his two sons being both dead.

The Aulakhs.

The Aulakh Jats are most numerous in the Ajnála tahsíl, but there is also a cluster of nine villages round Shabázpur in Tarn Táran, held by this clan. Though quite a small village, Shabázpur is well known, and the corner of the Mánjha in which it lies takes its name from the village and is generally known as "Shabázpur *ki taraf*." But it is round Kohála in Ajnála that the Aulakhs are met with in strength and their chief villages are Kohála, Koháli, Lopoki, Chawinda Khurd and Kalán, Mádoki, Barar and Chogáwan. Their leading men are not above the yeoman class, but furnish three of the zaildárs of that part of the tahsíl, *viz.*: Ishar Singh, Sáhibzáda and Jowála Singh. The most of their country is profusely irrigated by the Bári Doáb Canal, and they are a prosperous and well-to-do clan, though with small holdings.

The Sidhús.

The Sidhús hold, round Atári and Bhakna, 14 villages in all. The Atáriwála family belong to this clan, and a notice of the family, the present chief of which is Sirdár Balwant Singh, will be found further on. They have few representatives in

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The Sidhús.

other parts of the district, their country being mostly in the Ferozepore district, where they hold the entire south and west of Moga, the Mahráj villages, the great part of southern Mokatsar and numerous villages in the sandy tracts of the Ferozepore and Zíra tahsíls. They trace their descent from Rája Jaisal a Manj Rájpút, from one of whose descendants, Barár, have sprung the ruling families of Patiála, Nábha, and Jínd. Other details of the Sidhu clan, also known as the Barárs in Ferozepore, will be found at page 238 of the latest edition of Griffin's Punjab Chiefs, and at page 59 of the Gazetteer of the Ferozepore district, where the clan is of the first importance.

Other *gôts* of Jats.

The other clans do not require any detailed mention. The Cháhils own 16 villages near Sheron Bágha in Amritsar and the best known member of the tribe is Sirdár Arjan Singh of Cháhil in Tarn Táran. The Hinjrás are very scattered. The Bhullars are a fairly numerous clan and with the Máns and part of the Hers, have the honor of being known as *asli* or original Jats, all others having enrolled themselves in the great tribe of Jats at a later date. No satisfactory explanation is forthcoming as to why all the Hers are not ranked as originals, nor is it clear whether any particular village or family belongs to the original clan or not. The principal village of the China Jats is Har Seh China, near Rája Sánsi, in Ajnála. The Bhangús hold the large village of Khiála (Khurd and Kalán) in the same tahsíl. They and the Sohals, inhabiting the village of that name in Tarn Táran, enjoy the reputation of being among the most lawless in the district. The Bal Jats would seem to have been understated in the census returns, for, besides holding the large villages of Bal Khurd and Kalán near the city, they own the extensive estates of Sathiála, Botála, Jodhe and Bal Serái, in the Bangar of Amritsar, or 23 villages in all. The same remark applies to the Pannun Jats, who have spread from the Doába, and who are set down as numbering only 260. They own seven large estates in the Mánjha, including Naushera and Chaudriwála, and it is almost certain that numbers of them owing to some misreading of the name, have been classed among miscellaneous Jats. The Kangs hold a compact cluster of villages near Tarn Táran, chief among which are Kang, Kalla and Mál Chak. Two other *gôts* which are not separately classed in the census papers require to be mentioned. These are the Hundals of Bondala, and other villages round it, and the Valhás who hold a number of estates in the north corner of Ajnăla above Ramdás. The former are nearly all Hindu Jats, the latter Muhammadans. Nor are the Jháwars of Mathewál and neighbourhood, and the Máhil Jats of Ajnála separately classed in the census returns. They are really more numerous than several *gôts* which have separate mention given to them.

Rájpúts.

The land-owning Rájpúts of the district are all Muhammadans. No village is owned by any clan calling themselves Rájpúts and professing the Hindu religion. The chief clans are as follows :—

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Rájptús.

Bhatti	14,805
Chauhán	1,617
Naru	1,279
Chandel	548
Minhás	516
Saláhria	225
Manj	176
Siál	136
	19,302
Miscellaneous	8,993
Total	28,295

The above details must be accepted with caution, for it is well known that many Muhammadans call themselves Rájpúts, who by birth have no claim to the name. This is probably the case mostly with the Rájpút residents in the city, who number about 5,000, but these are not landowners, being for the most part labourers, or following miscellaneous occupations.

Among the land-owning classes Rájpúts are found most in Ajnála along the river bank. From Diál Rájpútán and Ináyatpur, as far as Fatta near Bhuidi Aulakh, the proprietors are almost all Rájpúts, and throughout the tahsíl they hold about 13 per cent. of the cultivated area. They have all the faults commonly found among Muhammadan Rájpúts, of which pride and indolence are the chief. They take a low rank as cultivators, and are much given to employing Aráins and other industrious classes to cultivate their land, with the result that many of the latter have acquired occupancy rights in Rájpút villages. They are not, as a rule, prosperous, at least in Ajnála, and are often deeply in debt, but it is nearly always observable that one or two leading men, in each village, are distinctly well-to-do, and make an income by lending money to their brethren.

In Amritsar they are better off and have larger holdings. Their chief villages in that tahsíl are Bhorchi, Fatehpur, Málowál Khabba, Sadhár, Ajáibwáli, and Ibban, and in Tarn Táran, Palásaor, Bharoál, Diál, and Bhaini. Traces of the former supremacy of Rájpúts are to be seen in the cases where they enjoy a *talukdári* allowance exacted by them in their capacity as superior owners from neighbouring communities of Jats or Kambohs who were originally settled by the Rájpúts as tenants, but who have come to be recognized as having almost full rights of ownership.

The Kambohs.

The Kambohs take quite the first rank as cultivators in the district. Their industry is proverbial, and they seem to get more out of the land than even the Jats. They number 18,398 souls all told, of whom a little more than half are Hindús and Sikhs. They are found principally to right and left of the Grand Trunk Road, on either side of Jandiála, their best villages being Bohorú, Nizámpur Nawápind, Tárágarh and Thotián in Amritsar and Jehángír in Tarn Táran. There are very few in Ajnála. The Muhammadans among

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The Kambohs.

them are hardly distinguishable from Aráins, and the Sikhs are in every way similar to the Jats. They take the *pahal* and reverence the same Gurús, and observe the same customs. In appearance they are usually shorter and more thick-set than Jats, with less pronounced features, and altogether show less breeding. They have their *gôts* just as the Jats have (the chief are Marok, Josan, and Jand) and marriage within the *gôt* is forbidden. But they never marry outside the tribe, with Jats or other Sikhs, and even with the Sainís of the Doába they have no connection. It is probably only within the last 50 years that they have come to be recognized as owners of land in Amritsar, and that in former times the highest status they could aspire to was that of tenants with some right of occupancy in the land on which they had been settled, and had broken up. There are numbers of them in the city, where they excel as market gardeners, but the city Kambohs are often in debt and are not so prosperous as those living in the villages. Like Aráins they are easily induced to leave home by the hope of extra profit as cultivators in canal-irrigated tracts, and they have been found most ready to go as settlers to the waste lands on the Chenáb Canal, where they have kept up their reputation as cultivators. At home they are generally found cultivating as tenants in several villages round their own, and, having little land of their own, and being given to multiplying fast, they are willing to pay high rent. As peasant farmers they are unsurpassed, being careful of their land and their cattle, and never sparing of themselves. However, beyond this they seldom rise. Their wits are thick and education among them is rare, but, when enlisted, they make good soldiers, and several of them have risen to high rank as native officers.

The Aráíns.

Aráíns have many of the good qualities of the Kambohs, being industrious and frugal, but with less enterprise. Though the Kambohs have largely increased in Amritsar since last census, the Aráíns have fallen off in numbers a little. They are Muhammadans almost to a man, and it is probable that the falling off is not altogether real. Many Aráíns have taken to calling themselves Muhammadan Kambohs of late years, which may account for part of the increase under Kambohs, and decrease under Aráíns. Having proverbially small holdings, and being given to wander from home, they have probably kept down their numbers more than other tribes have by migration to less thickly peopled tracts. In every Aráín village there are many names still borne on the record, though the owners have for many years been absentees. They show best as cultivators of irrigated, and especially well-irrigated lands, their style of cultivation being on a small scale. Each Aráín is eager to have his holding separated off and in his own management, and when he has got this done, he divides off his fields into small compartments, in which with the most careful industry he will cultivate vegetables and other produce needing constant hand labour and watching, such as no other tribe will take the

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The Aráíns.

trouble to perform. Every thing with the Aráín is on a small niggling scale, and he is apparently devoid of ambition. Their expenses are usually small, and they have few luxuries, yet they are almost all more or less in debt, though rarely deeply involved. Military service is practically closed to them and they are seldom educated. Not one in a hundred of the Aráíns in Amritsar is literate. They are content to do as their fathers did before them, and do not care to rise. They are found all over the district, sometimes as owners, often as occupancy tenants, and frequently as tenants-at-will paying high rents. Kakka Kariála and Gujarpur are the best known Aráín villages in Tarn Táran; Kádirabad, Buthangarh, and Daud in Amritsar. The Kádirabad Aráiens were once of some position, and one family held a jágír, but they are now of little importance. Round the city they are especially numerous, being attracted by the market for fruits and vegetables there; they not unfrequently come to grief by engaging to pay higher rents than they can afford. But it is in Ajnála that they are most found. In Rája Sánsi and Chamiári, under the Sirdárs, and in Rámdás, on the Mahant's land, they figure largely as tenants with or without a right of occupancy, and there is quite a colony of them in the Sailába circle below Bhindi Seiadán. Much of the rich market garden cultivation in Talla and Saurián is due to the Aráín tenants, and their own villages of Chak Misri Khan, Vairoki, Mohleki, Bhilowal and Bhaggupur are models of careful farming on a larger scale, and of the ordinary type.

Other tribes.

The other tribes found owning land need but little mention. Dogars own but few villages, such as Bhalaipur in Tarn Táran, Khankot and Talwandi in Amritsar, and a few near the *Sakki* in Ajnála. They are of nothing like the importance of the Dogars in the Bet of Ferozepore. Gujars are fewer still, and those who are shown in the census returns are mostly cow-keepers and dairy men in the city. They are easily recognized by their sharp features, bare heads, long black straight hair and by the peculiar pattern of dark green checked loin cloth which they affect. Sheikhs and Seiads do not often figure as owners of land. The Seiad village of Bhindi in the Ajnála Sailáb circle is the best known. Khatrís and Arorás usually appear as purchasers. The principal Khatri sections are the Bunjáhi, Sarín, Chárzáti, Jausan, Jammún, Khanne, Kapúr, and Marhotra. And among the Arorás the principal are the Uttaradhi, Gujráti, and Dakhana.

Chuhrás.

The chief tribes of village menials will be noticed in the next chapter. In numerical importance the Chuhrás occupy the first rank, being 12 per cent. of the total population of the district. In speaking of the industry of the Jats and other agricultural classes, we are often apt to give small credit to the industry of the Chuhrás, who are absolutely indispensable to the landowners as agricultural labourers, and who perform an immense amount of field labour for a very slender and precarious wage. The Jat and the Kamboh may be industrious in the

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Chuhrás.

extreme, but their industry would be of little avail in tilling the area of land at present under cultivation in the district, if it were not for the help they obtain from the Chuhrás. On the latter falls a large share of the labour of preparing the land for the crop, the whole work of manuring it, and much thankless labour is performed by them in irrigating it during the cold winter nights. When harvest time comes round the most of the reaping and winnowing falls to the lot of the Chuhrás, and this is perhaps the hardest in the whole year's round of field work. In the whole district there is one Chuhra to every two Jats, and most landowners employ one or more Chuhrás as field labourers. The Jats often complain of the large amount of the grain which they have to dispense to the Chuhrás and other village menials at harvest time, but are too apt to forget that it is but a small remuneration for the amount of work which the menials have performed.

Mahtams.

The Mahtams are the nearest approach to a criminal tribe in the district, but they are not proclaimed as such under the Act. They are found only along the Rávi, particularly in Bhindi Syadán and Ballarhwál, and where there is, in any village, a large expanse of *bela* land growing reeds. They are a degraded class living on all kinds of garbage, if they can get no better food, and besides being given to thieving, are most quarrelsome neighbours. They often occupy grass huts, close to the fields which they cultivate, and eke out a living by making baskets, mats, and stools from reeds, and by raising and selling vegetables. They marry only within the tribe. In other districts they snare game and other animals, but in Amritsar wild animals are scarce and the Mahtams principally live by thieving and cultivation.

Kashmírís.

The Kashmírís have diminished largely in numbers since 1881. Their numbers are now returned as 21,261 against 32,495 at the census of 1881. This has already been noticed as partly real, owing to the sickness in the city having more than decimated the Kashmírís in 1881, and to the decay in the shawl-weaving trade. They are universally Muhammadans, and mostly resident in Amritsar itself. They are almost entirely immigrants from Kashmír, and engaged in weaving. They are litigious, deceitful, and cowardly, while their habits are so uncleanly that the quarter of the city which they inhabit is a constant source of danger, from its liability to epidemic disease. In person, the Kashmírís are slight, narrow-chested, and weak, possibly from the nature of their employment. They have sharp Jewish features, but the women when young are generally handsome.

Leading families.

In the next following paragraphs is given a short account of the leading families of the district. More detailed notices of each of them will be found in the new (1890) edition of Griffin's Punjab Chiefs, in which the histories have been brought down to date by Major Massy, at one time Deputy Commissioner of Amritsar.

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The Sindhánwáliás of Rája Sánsi.

Sardár Bakhshísh Singh is the head of the Sindhánwália family, which belongs to the Sánsi *gôt* of Jat Sikhs. Sir Lepel Griffin writes that the Sindhánwáliás claim, like most other Sikh Jats, a Rájpút descent, but that they have also a close connection with the tribe of Sánsís, after which their ancestral home, Rája Sánsi, seven miles from the city of Amritsar it named. It was to the Sánsi *gôt* of Jats that Mahárája Ranjít Singh belonged. The Sardár is the son of Sardár Thákur Singh, Sindhánwália, and was adopted by his relative the late Sardár Shamsher Singh, who had no son of his own, and who died in 1871. The young Sardár who succeeded to the property, and to two-thirds of the jágír, of his adoptive father, was, until 1884, under the care of the Court of Wards. In that year he attained his majority. In 1875 he was married to a daughter of Sardár Mahtáb Singh of Majítha, and again in 1884 to a cousin of the Rája of Farídkot. He owns a large area of land in Rája Sánsi and neighbouring villages and has taken more in mortgage, besides owning house and garden property in Lahore and other towns. He holds in perpetuity a jágír of the present value of Rs. 29,455, made up from the revenue of 23 villages in Tahsíl Ajnála. The value of the jágír has recently been increased by re-assessment, but on the other hand has been diminished by the abolition of water-advantage rate, to which the Sardár was entitled. Most of his jágír villages are profusely canal-irrigated. In 1889 the Sardár was invested with the powers of a 3rd class Magistrate, exercisable within the limits of the district, and he is a member of the Ajnála local board. The family has no longer the importance it formerly possessed, even in the time of Sardár Shamsher Singh, and, though still the leading family of the district, it exercises little influence beyond the limits of Rája Sánsi.

The other members of this family are more notorious than notable. Sardár Thákur Singh, the natural father of Sardár Bakhshísh Singh, was for some time an Extra Assistant Commissioner in the province, but resigned, and took up the management of his son's estate under the direction of the Court of Wards. Monetary difficulties, however, soon compelled him to himself seek the protection of the Court, and eventually, being quite bankrupt, he went to England, and remained nine months as the guest of Mahárája Dalíp Singh. In 1886 he returned to French India, and, with his three sons, took up his residence in Pondicherry where he died in 1887. His eldest son, Sardár Gurbachan Singh, who was at one time a statutory civilian in the Punjab, threw up his appointment to join his father, but has now been permitted to reside at Delhi, though not to return to Rája Sánsi. The family jágír has been resumed.

Sardár Randhír Singh, Sindhánwália, is a cousin of Sardár Bakhshísh Singh; he resides chiefly in Amritsar, though his home is in Rája Sánsi. He holds a jágír in Amritsar and Ajnála of the value of Rs. 4,558. So far he has shown no interest in public affairs, and no disposition to take a creditable place in society.

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The Atári family.

The next family of note is that of Sardár Balwant Singh of Atári, half way between Amritsar and Lahore. His father, the late Sardár Ajít Singh, was for long a prominent figure in Amritsar. He was a grandson of the well known Sardár Shám Singh, Atáriwála, who fell when the passage of the Sutlej was forced after the battle of Sobráon. Sardár Ajít Singh was an Honorary Magistrate, and was elected President of the Amritsar Local Board, and held the rank of Honorary Assistant Commissioner. He died in 1888, and his five sons came under the care of the Court of Wards. Sardár Balwant Singh is his eldest son, and, with his brothers, is being educated at the Aitchison College in Lahore. He will come of age in 1894. The late Sardár's property was valued at five lakhs of rupees and the jágír in Amritsar, which has come down to Balwant Singh, is now of the value of Rs. 10,850. Besides this the family enjoys a small jágír revenue in the Lahore district. Sardár Balwant Singh, who is a young man of considerable promise, is married to a daughter of Sardár Bishen Singh of Kalsia. His two uncles, Sardárs Jíwan Singh and Hari Singh, are still living, but take no share in public affairs. Sardár Partáb Singh, son of Jíwan Singh, performs the duties of zaildár.

There are two other branches of this family, one represented by Sardárs Sundar Singh and Naráin Singh, and the other by the infant son of the late Captain Guláb Singh of Rái Bareli, who died in 1887. Guláb Singh was the son of Sardár Chatar Singh, a name well known in connection with the rebellion of 1848.

The Majíthia family.

Sardár Diál Singh is the present head of the Majíthia family. He is the son of Sardár Lehna Singh, and grandson of Sardár Desa Singh, both men of mark in the Sikh times. On his attaining his majority, Sardár Diál Singh was appointed an Honorary Magistrate at Amritsar, but a few years after he resigned and proceeded to England. He has a good knowledge of English. Since his return he has lived entirely in Lahore, where he is proprietor of the *Tribune Newspaper*, and is very rarely seen in Amritsar or Majítha. He takes no share in public affairs in the Amritsar district. The value of his jágír in Amritsar is Rs. 9,843, not including a jágír of Rs. 4,813 in the Tarn Táran tahsíl, which is devoted to keeping up a dole of food at the cenotaph of his grandfather, Sardár Desa Singh. His cousin, Sardár Gajindar Singh, was lately released from the tutelage of the Court of Wards.

To the second branch of the Majíthia family belong Sardárs Umráo Singh and Sunder Singh, sons of the late Rája Súrat Singh. The Rája was for some time under a cloud, in connection with his share in the events of 1847, and was in consequence removed to Benáres, but he came to the front at the time of the mutiny in 1857, and proved his loyalty by rendering signal service. He was severely wounded, and received a large jágír in the Gorakhpur district in the North-Western Provinces. In 1861 he returned to the Punjab, and was invested with civil and

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The Majithia family.

criminal powers at Majítha, receiving the title of Rája. He died in 1881. His two sons have received an excellent education at the Aitchison College and are now of age. Sirdár Umráo Singh resides in Lahore, and has lately given assistance to the Court of Wards as manager of the Atári estate, with which family he is connected by his marriage with the daughter of Captain Goláb Singh. Sardár Sunder Singh has married into the family of Sir Atar Singh of Bhadaur in the Ludhiána district. He lives at Amritsar, and is only waiting for an opportunity to give any assistance required of him in the administration of the district. Umráo Singh, as the elder son and representative of the family, holds a jágír in Amritsar of Rs. 4,925, but the bulk of his property is in Oudh.

Sardár Kahn Singh was the representative of the third surviving branch of the Majíthia family. He died in 1889 and his son Paritam Singh is still a child. Under the direction of the Court of Wards his estate is managed by Sardár Arúr Singh of Naushera. He enjoys a part of his father's jágírs, but it is a very small one, and has been granted for two generations only.

The Kaliánwála Naharnas.

The Kaliánwála family, which takes its name from the village of Kála Ghanupur, is at present represented by Sardár Gulzár Singh, who was adopted by the late childless Sardár Lál Singh. They are not Jats, but members of the Naharna, or barber caste, and the only link between them and the great Sardár Fateh Singh, Kaliánwála of the Sikh times is that of adoption. Lál Singh was the son of Attar Singh, who was a member of Council of Regency. He lived a quiet life, and was devoted to hawking and other sports. He died in 1888, and being childless and the right of adoption not being recognized in this family, his jágír should have lapsed. But, by the strenuous exertions of Sir Charles Aitchison, sanction was at length, after more than one refusal, obtained to the devolution of the jágír on the adopted son Gulzár Singh. The Sirdár was educated privately. He is described as a young man of handsome appearance and pleasing manners, but he has yet to show that he realizes his position, and he has not so far evinced any public spirit. He draws Rs. 13,084 a year as a jágír, and resides at Kála.

Bhái Gurbakhsh Singh.

The family of Bhái Gurbakhsh Singh, son of Bhái Pardumán Singh, has always taken a lead in the management and up-keep of the Darbár Sáhib at Amritsar. It originally belonged to Chiniot in the Jhang district. Bhái Pardumán Singh always took a great interest in the decoration and repair of the Darbár Sáhib, and had charge of jágírs to the amount of about Rs. 4,000 per annum released in perpetuity for the support of the temple. He was a man of great energy and public spirit, and took a keen interest in all that concerned the affairs of the temple and city generally. He died in 1875. Bhái Gurbakhsh Singh has been recognized as his father's successor, and has received the vacant chair in Viceregal Darbár, to which his father was entitled. He is a young man of some promise, has been care-

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fully educated under the Court of Wards, and has passed the Entrance Examination of the Panjab University. He enjoys three-fourths of his father's jágír, equal to about Rs. 750, for life.

The family of Sir Sáhib Diál.

The representatives of the family of Rája Sir Sáhib Diál are his grandsons, Thákur Har Kishen, and Thakur Mahan Chand. Under the Sikh rule Sahib Diál and his father Misr Rallia Rám held charge of the customs department.

The former continued to occupy this post after annexation, and in 1851 received the title of Rája. He was appointed a member of the Legislative Council in 1864, and was soon afterwards knighted. His two sons both died in his lifetime, and only his two grandsons were left on his own death in 1885. The family jágír (worth in Amritsar Rs. 3,111) passed to the elder grandson, who has not yet seen fit to follow in his grandfather's footsteps. The second grandson, Mahan Chand, has been educated at the Aitchison College, and lives in Amritsar, where, as an experiment, he has been invested with the powers of a 3rd class Magistrate, and promises to do well. Sardár Harcharan Dás was the youngest brother of Sir Sáhib Diál, and was long an Honorary Magistrate in Amritsar. He was well known for his benevolence and liberality, and the serai on the Grand Trunk Road near Gharinda was built at his expense. He died in 1884, and his jágírs in Amritsar and Gurdáspur lapsed to Government. His sons Mokham Chand and Kíshor Chand live in Amritsar, where they own considerable property.

Mention should be made too of Sardár Lachmi Saháí, Extra Assistant Commissioner, eldest son of Misr Gián Chand, brother of Sir Sáhib Diál. His father was, in the Mahárája's time, at the head of the office of salt revenue at Pind Dádán Khan, and under the British Government he was appointed Tahsíldár of that place, but this he resigned, and he was then appointed an Honorary Magistrate at Amritsar. Misr Gián Chand died many years ago and his eldest son Lachmi Saháí is an Extra Assistant Commissioner at Ludhiána. But it is believed that owing to failing sight he is about to resign and return to his home in Amritsar city.

The Gils of Naushera.

Sardárs Vasáwa Singh and Arúr Singh are Jats of the Shergil branch of the *gôt* Gil, and reside in Naushera, a few miles out of Amritsar on the Majitha road. They are cousins, and on bad terms with each other. Sardár Vasáwa Singh appears little in public, but Sirdár Arúr Singh, who was, during his minority, a Ward of Court, has been well educated, is a member of the Amritsar Local Board, and sits on the city bench of Honorary Magistrates. The family came into importance in its chief members joining the Kaneya confederacy, the result of which was that one of them, Mirza Singh, obtained several villages in the Gurdáspur District. The revenue of these now constitute the jágír of the family. Only two wells and a garden are held revenue free at Naushera in Amritsar, where both the cousins live.

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The Mán family.

The family of Sardár Híra Singh, Mán, is of the same descent as that of the Mán Sardárs of Moghal Chak in the Gujránwála district. The Amritsar branch has long been settled at Mánawála in the Amritsar district, and the two last representatives were Sardul Singh and Jawála Singh, sons of Sardár Fateh Singh, a leading Sardar in the time of the great Mahárája. Both Fateh Singh and his son Sardul Singh saw a great deal of service, but their fortunes varied much, and at annexation, Fateh Singh's sons found themselves provided with a jágír far smaller than what the family had once held. It is now shared by four members of the family, including Híra Singh. He and his nephew hold two-sevenths of it, as the descendants of Jawála Singh, while his cousins Partáb Singh and Jiwan Singh, sons of Sardul Singh, who died in 1861, are enjoying the rest.

The total present value is Rs. 4,360 a year. Híra Singh is a Viceregal Darbárí, has on occasion rendered good service in the district, and is a prominent member of the District Board. The other three take little or no part in public affairs.

Sardár Thákur Singh, Bhangi.

Sardár Thákur Singh, a resident of Panjwar in the Tarn Táran tahsíl, is lineally descended from Hari Singh, the founder of the Bhangi *misl*, whose fondness for *bhang* is said to have given its name to the confederacy. Hari Singh's head-quarters were at Sohal, a large village near Panjwar, whence he overran much of the adjoining country. The overthrow of the *misls* by Ranjít Singh and the Sukar Chakia and Kaneya *misls* is matter of history. Sardár Thákur Singh is now the head of the family, whose importance has disappeared. He is known as a respectable and energetic rural notable, owning a large holding in Panjwar, and he has done good service, as zaildár of the Dhillon zail, and enjoys a seat in Provincial Darbárs.

The Rasúlpuria family.

Another well known notable of the Tarn Táran tahsíl is Sardár Jawála Singh of Rasúlpur. He is the son of Risáldár Punjáb Singh, one of the most distinguished soldiers of the time of the mutiny. Jawála Singh has added to his small holding in Rasúlpur by purchase and mortgage, and he holds a large share in the estate of Bír Rája Teja Singh (granted by Government to his father) besides large estates in Oudh. He is a zaildár and a member of the District Board; and though he has not served in the army himself, he has several relations in service, who are keeping up the good name of the family. It is connected by marriage with most of the Jat families of note north of the Sutlej, and is in every respect worthy of consideration.

Rája Híra Singh, Súd.

Another distinguished soldier of the same type as Sardár Punjáb Singh deserves some notice. This is Risáldár Rája Híra Singh, a Khatri Súd, late of Fane's Horse, who has founded a new village on the borders of the villages of Panjwar and Chabál in Tarn Táran, where he has bought land largely. He was a striking example of a model landlord, kind and considerate to his tenants. His death by cancer in 1893 was a

loss to the district, though he resided principally on a valuable talukdári estate which he owned in the Baraich district in Oudh, and his name will long be honourably remembered in the neighbourhood of Chabál.

The Cháhil family.

Sardár Arjan Singh of Cháhil, a Jat of the Cháhil *gôt*, has of late years come to the front as a zealous helper in district administration.

His ancestors first threw in their lot with the Bhangi *misl*, but afterwards declared allegiance to the Mahárája, in whose favour they stood high, and from whom they received large jágírs. But on the succession of a minor, afterwards the father of Sardár Arjan Singh, the Mahárája, always as ready to take away as to give, resumed all but a small part of the jágír, and this remnant has come down to the family of the present Sardár, on a life tenure only. It consists of the revenue of mauzás Gaihri, Leiyan, and part of Cháhil, and the present value is Rs. 2,723. Arjan Singh succeeded Sardár Mán Singh, as manager of the Darbár Sáhib, and his services in this capacity have been most useful, for he is a man of firmness, tact, and energy, and acceptable in every way to the Sikh community. He has long held a seat on the District Board, and is chairman of the Local Board of the Tarn Táran tahsíl. He is a member of the Council of the Aitchison College, an Honorary Magistrate, and an unofficial sub-registrar. He has a seat in Viceregal Darbárs.

Other families.

Men of less note in the district, though in some cases belonging to families which were once of importance, are Sardárs Sant Singh of Aima, Mahtáb Singh of China, Sardár Gurdit Singh, (son of Sardár Mangal Singh, Rámgarhia, a former manager of the Golden Temple), Sant Singh of Tung, and Kirpál Singh of Chicha. Among the best known of the chaudhri class may be instanced Lála Bhagwán Dás of Bhilowál, Sáhibzáda of Kohála, Lál Singh of Batála, and Chanda Singh of Jandiála.

Mahants.

Mention must also be made of Mahant Nárinjan Dás, the *Gaddi Nishin* or incumbent of the Akhára in Amritsar city, which is generally known by the name of his predecessor Mahant Brahm Buta. Though by profession an ascetic, he is an intelligent and enlightened man, and manages the Akhára most successfully. In this he is assisted by a liberal endowment from Government, for the institution enjoys a jágír of Rs. 7,268. Equally well known is Mahant Rám Parshád of Rámdás. He has recently abdicated in favour of his disciple Thákur Dás, but still takes a great interest in the Darbár Sáhib of Rámdás, and the cause of charity generally. He was a member of the Ajnála Local Board.

Bhái Guláb Singh and Bába Vir Singh.

Two other well known residents of Amritsar have died in the present year (1893). Bhái Guláb Singh, Arora, was the last survivor of the three managers of the Akál Bunga, and managed the jágírs which it holds. He was a native gentleman

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Bhai Gulab Singh and Baba Vir Singh.

of pleasant manners, and well informed on all subjects connected with Amritsar and the Sikh religion. The other was Bába Vír Singh, the Mahant of the Gurúdwára at Hoshiárnagar, known as the Dera Satláni Sáhib. The Bába was a most orthodox Sikh, but in no way bigoted or fanatical, and devoted his whole life to charitable objects, maintaining a poor house and leper asylum at his Gurúdwára. With these two have passed away two of the best known survivors of the Sikh times.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

The number of villages held in the various forms of tenure is shown in Table No. XV, which again is identical with Table No. XI of the Revenue Report for 1891-92. Later figures were unfortunately not available at the time when the present edition went to Press, and the columns showing average assessment, and amount of revenue assigned, are not quite up to date. At the time when the table was prepared, the whole district had not been assessed. Even the figures showing the number of villages under each tenure are of little value. It is in most cases simply impossible to class a village satisfactorily under any one of the ordinarily recognized tenures; the primary sub-division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form, which itself often varies from one sub-division to another.

Development of the various forms of tenure.

The following paragraphs are quoted from a report by Mr. E. A. Prinsep, Settlement Commissioner, the officer who conducted the reassessment operations in Amritsar from 1862 to 1865. They describe clearly the main forms of tenure found in the district and the way in which one form is developed out of another:—

"Generally speaking, the Theory of Tenure may be described as at one time or other coming under one of the following stages":—

"I.—The Partriarchal or Landlord."
"II.—The Communal or Joint stock."
"III.—The Divided, regulated by ancestral shares."
"IV.—The Divided, regulated by customary shares."
"V.—The Accidental regulated by possession."

"I know of no better way of shewing the transition from one stage to another, and the causes which produce it, than by giving the following illustration."

"The founder of a village secures a property by purchase, grant, appropriation or conquest. He has a family of six sons, he holds it all himself. This represents the first period, and corresponds with the pure Landlord system."

"At his death the six sons being connected by a strong tie, hold the property in common; those sons too prefer to maintain the joint interest in this form; land is abundant, revenue is taken in kind, they have no differences to occasion any necessity for resort to division, so the "communal" system is maintained intact, the interest of each brother or shareholder being regulated by the *laws of inheritance*."

"In course of time population increases, and with it the demand for land; dissensions begin. The descendants of one son have been cultivating less—those of another more, than the shares which regulate the division of profits. To

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Development of various forms of tenure.

prevent future disputes, the estate is divided according to the *laws of inheritance*, and here we come to the third type."

"As generation succeeds generation, and the country is subject to change of rule, stress of seasons, and accidents occur, leading to hardship to individual co-partners; or some die off, others leave the village; some get involved in difficulties, others mortgage their properties; it can be conceived that mutations would follow, which would increase the holdings of some, while others being unable or unwilling to succeed to lapsed shares, additional reason would appear for not disturbing possession and resorting to the law in times when little attention was paid to rights and the influential could generally do as they pleased. In such a state of things it is easy to see how ancestral shares would die out, and customary shares take their place which would agree with the land actually held by each co-partner. Villages of this class would represent the fourth type."

"Ultimately all resort to shares dies out; there may have been money settlement in former days; poverty may have driven out the old proprietors, who may have been succeeded by cultivators, located by the Kárdárs; the land may lie near a large town and have become so valuable as to have utterly changed hands; or, if still belonging to the old brotherhood, owing to distress, misrule and a hundred causes they found it their best interest to make each man's occupancy the rule of his interest in the estate; or men of different castes may have become owners by original or subsequent appropriation; whatever was the cause, there is no trace of any kind of shares, the village custom is to throw the liabilities on the total area cultivated by each person. This takes us into the last stage. Generally it is to some accident or defect in succession that this tenure may be attributed, so I have termed it the "Accidental stage."

"Under the classification usually prescribed the two first would comprise all tenures held in common, known as "Zamíndári" or what is popularly termed "Shámilát" or "Sánji" in this district. The third and fourth would take in "Pattidári," whether (perfect) completely divided, or imperfect in which the land actually held by the brotherhood was formally divided, and the rest held in common. In the last I have kept only such estates as are "Bhaiáchara" or what I understand to be "Bhaiáchara," *viz.*, where possession is the sole measure of rights and responsibilities, and land is held completely on severalty, whether ever subjected to final division in previous days or not."

Extent to which each tenure is met with.

Eleven villages are shown in the table as held on a landlord tenure. These are all or nearly all, lately formed estates, some of them uncultivated, and recently known as rakhs. They have not yet had time to pass to any other stage. Of the twenty-one estates held on a communal or joint-stock tenure, most are villages in which the owners are certainly recorded as so holding, but in which for convenience of cultivation, they have, pending a permanent partition, agreed to hold and cultivate each a separate portion temporarily. It is only in isolated cases that there would be an amicable division of the whole produce according to ancestral shares. The bulk of the estates are shown as held on a *pattidári* tenure, which must be considered rather as a negative description, and as meaning that the village has not yet reached the stage in which each man's possession is the sole measure of right. It includes many various forms, in which the original shares are becoming more or less obscured and departed from. Cases are now very rare in which the purest form of *pattidári* tenure is met with, *i. e.*, that in which each man's holding closely corresponds with what he is entitled to by inheritance, and in which there is no common land left to partition. At the recent reassessment a fairly strong tendency was noticed towards making liability follow possession. It was recognized that the days were past in which Courts would decree, or the whole brotherhood consent to, equalization of the land which

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Extent to which each tenure is met with.

had come down to the community from a common ancestor. Land has become too valuable, and it was hopeless to expect a man to give up a part of his land, even when it was proved that he held more than his share. The most that was conceded by those who held less than their share, was that when the common land came to be divided something should be done in the way of compensating by a larger allotment those who had failed to retain their full share in the divided land. And if pure *pattidári* was found to be rare, pure *bhaiáchara* or possession tenure, in which all land has been divided up and both right and liability is governed by possession is rarer still. In almost every *bhaiáchara* estate there is some land still recorded as held in common, and the owners almost invariably desired that this should be recorded as divisible according to the now abandoned shares. In the great bulk of the communities of the district the measure of right as between major sub-divisions (*tarafs*) has come to be possession. This is the case too with most of the more important minor sub-divisions (or *pattís*), even though difference between the total area held by each is small. As between more lately formed and less important sub-divisions, or *dheris*, possession appears less and less as the measure of right, and when individual families are reached, the rules of inheritance, as governing both rights and liabilities, are almost invariably followed. Adherence to shares is perhaps most marked in the remoter parts of Tarn Táran, and in the Bángar tracts of Amritsar. Near the city, where land is most valuable, the drift towards the *bhaiáchára* tenure is most observable, and the city of Amritsar is an instance of pure unadulterated *bhaiáchára*, for there the land which is not held in severalty is entered as the property of Government. The taking up of land for roads, railways and canals, has done much towards obliterating shares. Those who had to give up the land received the compensation at the time, and the recollection of this fact leads the rest of the co-sharers to resist any overtures towards equalization. In such cases the only course open is to declare for a *bhaiáchára* tenure.

The district has long been under cultivation, and is in an advanced stage, and little clue can now be obtained as to the mode in which the land was originally appropriated and parcelled out by the different communities. The difficulty of tracing this out at the present time is increased by the fact that the reports of former revisions of assessment are either meagre or altogether non-existent. The nature of the processes must be left to conjecture by analogy from observing what has been done and recorded in other more recently peopled tracts. It has been thought sufficient to indicate the stage at which the district has arrived without attempting to pursue the enquiry further back.

Size of proprietors' holdings.

There is little to notice under the head of proprietary tenures. After forty years of British rule it has come to be recognized that each man has full proprietary right in his

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Size of proprietors' holdings.

holding, and can do what he likes with it, subject only to the provisions of the law of pre-emption. But the idea is one of foreign growth, and the feeling is still strong that one member of a family has strictly no right to dispose of his holding to the possible detriment of other members. A childless widow has of course only a life interest in her husband's estate, and suits are often brought to restrain a childless proprietor from parting with his property. But land is now freely sold and mortgaged. Holdings are now becoming very small throughout the district, and the pressure on the land is much felt. The average area of cultivated land to each *málguzár*, or co-sharer responsible for revenue, is between 6 and 7 acres in Amritsar and Tarn Táran, and about 5 acres in Ajnála. This estimate is arrived at after excluding areas held by occupancy tenants, petty revenue-free grants, and land held in mortgage. But it is difficult, by means of an average, to give an idea of the real size of holdings in different parts of the district. In the Aráin villages of Ajnála, and in some of the Ját villages in Amritsar, the holdings are painfully small, and of themselves do not provide sufficient means of subsistence for the owners, who have to rent other lands from their more fortunate brethren.

Superior and inferior proprietors.

There are only a few scattered instances of *talukdári* tenures in Amritsar. They are mostly found in Rájpút villages, to the owners of which the proprietors of a neighbouring village pay a small fixed nominal sum yearly, or a nominal percentage on their revenue. It is rarely more than five per cent. Enquiry usually shows that those who pay this *talukdári* allowance were originally settled by the superior owners as tenants, and, gradually acquiring too firm a hold on the land to be ousted, were recognized at the regular settlement of 1852, as having proprietary right, subject only to the payment of a nominal sum as *málikána* to the superior owners. It is paid in addition to revenue. Two whole estates in Ajnála, part of one in Amritsar, and three plots in the Civil Station are held on an *inkita málgúzári* tenure, the proprietors having compounded for the revenue when they bought the land from Government. No other special forms of tenure are found in the district.

Riparian customs.

All the estates in the Ajnála tahsíl which have a frontage on the Rávi, except two, Ghamra and Panjgirain, have fixed boundaries. The two exceptions follow the deep stream rule, advancing their boundary according as the river recedes towards the Siálkot bank, and *vice versâ*. The customs on the Beás in this respect are various. But as the boundary between the Amritsar and Tarn Táran tahsíls on the one hand, and the Kapurthala State on the other, is for purposes of jurisdiction relaid each year, it is probable that in time the villages concerned will come to adopt the jurisdiction boundary as the boundary of proprietary right. Each side is subjected to much inconvenience if it attempts to follow, across the jurisdiction boundary, land which it previously held in ownership and

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Riparian customs.

the people are apt to lose sight of the distinction between the two boundaries as determined for these two different purposes. Custom too varies as to the rights of different co-sharers in land which becomes culturable owing to the action of the river. Some villages allow the co-sharers who originally owned land at this point to relay their fields and resume possession. Most however treat such land in the first place as the common property of all, and then as each block becomes valuable, they partition it, having previously held it in temporary cultivating occupancy. In this way the share held by each is equalized periodically. The fields are usually laid out in river villages in long strips running down at right angles to the river, the strips being only a few furrows wide, and varying in breadth according to the ancestral or customary share of each family, thus securing to each a portion of the moist and valuable land, and a share of what is inferior. In this way, if the river cuts away a part of a *biretta*, or block, the chances are that each has to bear some of the loss, while if it recedes, each is enabled to extend the parallel sides of his fields without exceeding his share. When land of only a few co-sharers is cut away, the commonest custom is to make it up to them when land next comes up, though if the damage be very partial and extensive, a fresh sub-division of the block is made when the floods subside. Mutual interest prompts the people to adopt a give-and-take policy, for no man knows when it may be his turn to be himself a loser.

Tenancies.

Table No. XVI shows the number and area of holdings cultivated by the owners themselves, and by each class of tenants, with detail of rents paid in cash and kind. This again is supplemented by Table No. XXI, which gives the average rent paid in each tahsíl, per acre, for each class of soil, by tenants-at-will. It will be seen that of the whole cultivated area 53 per cent. is cultivated by the owners themselves, 1½ per cent. by favoured tenants paying no rent, 7 per cent. by tenants having a right of occupancy, permanent or temporary, and the remaider, 38½ per cent. by tenants-at-will. Of the tenants-at-will, a little more than half pay rent in cash, the rest pay a share of the produce in kind. But many of these tenants-at-will are themselves owners cultivating the spare land of co-sharers in their own or some neighbouring village. How far this is the case may be gathered from the following table which shows in percentages on the total rented area the proportion held by each of the main classes figuring as tenants-at-will :—

Tahsíl.	*Percentage cultivated as tenants-at-will by*			
	Jats.	Kambohs and Aráins.	Other Muhammadan land-owning races.	Village menials and miscellaneous.
Amritsar	42	17	4	37
Tarn Táran	54	10	3	33
Ajnála	3	21	9	37

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Tenancies.

Those appearing in the last column may be taken to be all non-proprietors. The same may be said of about half the Kambohs and Arains. Very nearly all the rest are themselves owners of land. Roughly it may be taken that out of every hundred tenants, forty-five will be tenants pure and simple with no land of their own to fall back upon.

Occupancy and protected tenants.

The tenants with right of occupancy fall into two classes. In the first are those who are recorded as having occupancy rights under sections 5, 6 and 8 of the Tenancy Act. These are known as *dakhilkár* or popularly as *maurúsi*. In the second, are those who are recorded as having received protection from ejectment, or *panáh*, and these are styled *panáhis.* The arrangement by which they were given this protection was made at the revised settlement of 1865, and the period of protection, which was fixed with the aid of assessors after consideration of each case, may be for an indefinite term (*panáh kadím*), for one or two lives, for such time as certain specified service is performed, and so forth. There are many and various such conditions. In practice all but the best informed of the landlords regard the rights of all classes as identical; they are in common parlance all called *maurúsi,* and all pay rent at much the same rates. The usual rent is a sum equal to the revenue and cesses of the holding, plus a small *málikána* or landlords' due, which varies from 1 to 4 annas in the rupee of revenue. Many however have had their rents enhanced by decree, and some pay a rent equal to double the revenue which is not far short of what is paid by tenants-at-will. The average holding is from 1 to 1½ acre. The subject will be found treated at greater length at para. 140 *et seq.* of the Settlement Report of 1893.

Tenants-at-will.

Tenants-at-will, as already stated, are usually Jats themselves owning land, members of the industrious Aráin and Kamboh tribes, or else village menials and artizans. Land is in most cases let for a year, the tenant entering from the kharíf harvest, or say from 15th June. The letting of the land has previously been arranged for in the month of Chet, (March-April), while the rabi crop is ripening, and little field work is being done. Near the city, where on market-garden land the rotation of crops takes 22 months to complete, land is often let for two years. It may even be let for a period of ten years, so as to allow the tenant the benefit of the expensive manure he puts into the land. But these are rather lessees than tenants-at-will. With yearly tenants, rent is paid half-yearly in arrear, as a rule, at the same time as the revenue. It is remarkable to what an extent *kamíns* (village menials) have of late years taken to cultivation in Amritsar. They either carry on their own trade at the same time, or leave it, and take to cultivation alone. They are most often found cultivating on *báráni* soils, not having the capital to cultivate irrigated land, and not being allowed much access to it if they had. Thus they have leisure to pursue their own trade or calling, while the crop is growing.

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Tenants-at-will.

As they live cheaply, and as competition is keen, they are ready to pay high rents, and it is chiefly owing to them that rents, within the last twenty years, have been pushed up to their present height. Rents may be paid in cash, or in kind, or partly in one form, and partly in the other.

Cash rents.

Cash rents have been coming into favour for the last thirty years and were probably little known before that. They are becoming more popular every year, but are most common in valuable lands round the city, and, in the district, are paid more on *báráni* land than on irrigated. Where the yield is least precarious the landlord prefers to take rent in kind. Where, as on *báráni* land, it is doubtful, he takes advantage of his tenant's necessity by exacting rent in cash. It may be fixed at so much per *bigha*, or, in valuable plots, per *kanál*, but the practice is growing of fixing the rent in a lump sum on the holding, without stating the rate per unit of area. So long as there is any chance of the tenant paying up, it is not usual to remit any part of a cash rent in bad seasons. It is only on valuable lands, or where the landlord's holding is very large, that written agreements are taken. It would be an advantage if they were more freely resorted to, as the verbal agreements are not seldom loosely made and lead to dispute when the crop fails. A cash rent is generally spoken of as *mámla*, rarely as *lagán* or *chakota*, except among educated persons.

Kind rents.

Kind rents, as above stated, are taken or irrigated or *sailáb* land or on *báráni*, if the yield is fairly secure. The usual rates for *vandai* rents are one-third (on irrigated in the Mánjha, on poor *báráni* land elsewhere) two-fifths, or one-half. One-fourth is only accepted on condition that the tenant pays in cash one-fourth of the revenue as well. One-half is the commonest rate, and no tenant can afford to pay more than this. The village menials first take their share from the common heap of sheaves or winnowed grain, and then the landlord and tenant take their shares. The chance of being cheated on the threshing floor is one reason for the growing preference for cash rents. This has also given rise to a practice by which the landlord makes a rough estimate of how many maunds his share is likely to come to, and stipulates for that weight of grain as the rent at the time the land is let. This practice is only possible on the best lands, the probable produce of which can be forseen with some certainty. These *teka* or contract rents are becoming usual on the irrigated lands of Ajnála. The tenant does not always pay the stipulated rent in the grain he happens to grow, for it is generally agreed that rent shall be paid in wheat. If the tenant does not grow wheat, he has to buy it in order to pay the rent, but such rents are commonest on lands where wheat would in any case be grown. Even of a cane or cotton crop a share of the produce may be taken. A third of the stripped canes may be handed over to the landlord, or a third of the *gur*, or he may separate off a third of the growing crop as his share. A share of the straw is usually taken by the landlord also, but

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sometimes this is expressly reserved for the tenant, or it may be a smaller share than that agreed upon for grain. In the case of *teka* rents no straw is given.

Mixed rents.

Mixed cash and kind rents are rare. They are found occasionally in good villages, like Sathiála, where land is scarce. In that village the usual rent is two-fifths produce, plus two-fifths of the revenue demand, which works out to a high total rent. In case of all other rents the landlord pays all the land revenue. In canal villages tenants paying cash and *teka* grain rents pay all canal water-rates ; where a share of the produce is taken, it is usual for the landlord to pay a share of the water-rates equal to the share of the produce which he receives. The produce rent is adjusted to allow for this, but it is rare for the landlord to make this concession when he only takes a third.

Partnerships.

Cultivating partnerships are not uncommon. Such a partner is called a *bháiwál*. The simplest form of *bháiwál* tenure is that in which two owners throw their holdings into one and cultivate the whole jointly. If the area is unequal, the difference is adjusted by a money payment, or by a proportionate division of the produce. Such are called *sánjhi bháiwáls*. Or an owner may associate with him a partner who has no land of his own, generally a working Chuhra. If the partner has no plough-cattle, he only takes a *ji da hissa* or ploughman's share, and is called a *paráne da bháiwál*, the term being derived from the ox-goad, which is all he brings with him. His share is determined by considering him equal to two bullocks, and dividing the revenue and other charges, and the produce, according to the number of men and bullocks working on the holding. His share becomes larger if he brings with him one or more bullocks, in which case he becomes a *dhagge da bháiwál*, or he may pay a cash rent, calculated, not on the whole holding but, on the share which the labour of himself and his cattle represent. These are the forms most commonly met with, but the variations are numerous.

Ijára tenures.

Partnerships known as *ijáradári* are also common in the rich city lands. The owner may be a Hindu trader, who has taken the land on a speculation, and has not the time and knowledge to work it himself. Or he may be a Jat, whose prejudices do not allow him to attend to all the details of vegetable cultivation. He makes an arrangement with an Aráin or Kamboh cultivator, by which the owner (either in person or by a farm labourer) ploughs, clears and levels the land, and works the well when canal water runs short ; he also pays the land revenue. The other partner trenches, sows, weeds, watches, and reaps the vegetable or *pona* crop, arranges for the sale of the produce, and pays for manure and canal water. He takes the whole produce, and pays a high money rent ranging from Rs. 50 to Rs. 100 an acre according to the position and natural advantages of the land.

Fields so cultivated are known as *pakke pailián*, and the arrangement is spoken of as *biopár* or *ijára*. But the rents so

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paid are not true rents, for the Kamboh pays both for the use of the owner's land and stock, and the labour of the owner himself.

Further details as to rents paid will be found in the assessment report submitted for each tahsíl at the settlement of 1892, both in the text and in Statements Nos. VIII and IX attached to these reports.

Zaildárs.

Zaildárs were appointed by Mr. Prinsep, Settlement Commissioner, at the revised settlement of 1865. They were paid by an additional cess recovered from the people, which varied from 12 annas per cent. on the revenue of the zail to Re. 1-8-0 per cent. Zaildárs also took a percentage at the same rates on water-advantage rate collections. There were in all 41 zaildárs and the limits of their zails did not correspond with those of patwári circles or police stations. At the settlement of 1892 this correspondence has been secured, and zail limits have been altered where necessary. The pay has been fixed at a uniform rate of 1 per cent. on revenue of zail, except in the Amritsar or head-quarters zail, where the incidence of assessment being very high, the full rate would have provided a larger remuneration than was necessary. In that zail the rate has accordingly been fixed at 12 annas per cent. The pay is now met by Government out of revenue collections, and is no longer collected by a cess in addition. The opportunity was taken to increase the number of zails in Tarn Táran by two, so that there are now 43 zails. The incumbents are appointed by the Collector by selection, in accordance with the rules on the subject framed under the Land Revenue Act. A table is appended which gives all details as to name, size, and revenue of each zail, with the name of the present incumbent, and the prevailing tribe or *gôt* in the zail. Water-advantage rate having been abolished, the pay of several zaildárs has, in spite of increase by reassessment, been diminished so much so that some have actually lost by the new arrangement. To these special ináms, to be held for life, have been granted.

Name of Tahsíl.	Name of Zail.	Number of estates.	Annual revenue.	Present Zaildár.	Prevailing tribe or *gôt*.
			Rs.		
AMRITSAR.	Chime Bath ...	30	31,100	Gurdit Singh ...	Hindu Jats, various.
	Batála	21	26,715	Lál Singh ...	Hindu Jat, Bal.
	Sheron	17	16,680	Ishar Singh ...	Do., Chahil.
	Mahta	22	31,040	Prem Singh ...	Do., Randháwa.
	Mallián	22	32,290	Hákim Singh ...	Do., various.
	Tarsikka	28	32,335	Sube Khan ...	Jats and Rájpúts.
	Fatehpur	24	34,045	Ahmad Bakhsh ...	Ditto.
	Jandiála	25	43,760	Chanda Singh ...	Hindu Jat, Hundal.
	Mattewál	38	35,505	Ishar Singh ...	Hindu Jats, Jhawar.
	Kathunangal ...	38	40,792	Mangal Singh ...	Do., various.
	Tarpai	33	37,864	Muhammad Bakhsh	Hindu and Muhammadan Jats.
	Majítha	21	42,417	Vasáwa Singh ...	Hindu Jat, Gil.
	Mirankot	20	31,560	Karím Baksh ...	Do., various.
	Amritsar	11	57,088	(Vacant)	Do., do.
	Gilwáli	27	44,453	Sher Singh ...	Do., do.

Zaildars.

Name of Tahsíl.	Name of Zail.	Number of estates.	Annual revenue.	Present Zaildár.	Prevailing tribe or *gót*.
			Rs.		
Tarn Táran.	Atári	19	20,940	Jiwan Singh ...	Hindu Jat, Sidhu.
	Naoshera Dhala...	18	20,385	Jaswant Singh ...	Do., various.
	Bhakna	19	17,125	Arjan Singh ...	Do., Sidhu.
	Dhand	12	25,730	Datar Singh ...	Do., Dhillon.
	Panjwár	24	36,480	Thákur Singh ...	Do., do.
	Palasaor	17	30,295	Baje Khan ...	Do., various.
	Padri	34	33,797	Fateh Singh ...	Do., Aulakh and Dhillon.
	Rasúlpur	28	22,215	Jawála Singh ..	Do., various.
	Kang	18	28,608	Nawáb Khan ...	Do., Kang.
	Naoshera Punnuan	29	31,560	Pertáb Singh ...	Do., Punnun.
	Sirháli	27	26,085	Jáwála Singh ...	Do., Sandhu.
	Raníwála	14	18,950	(Vacant)	Do., do.
	Jamerae	16	18,095	Hira Singh ...	Do., various.
	Vairowál	26	22,057	Bhagat Singh ...	Rájpút and Pathán.
	Nagoki	16	23,810	Khushál Singh ...	Hindu Jat, Sandhu and Khera.
	Jelálabad	29	24,351	Ghulám Ahmad ...	Muhammadan Jat, various.
Ajnála.	Kamálpur ...	31	25,520	Hira	Muhammadan Jat, Valha.
	Sadhar	32	29,645	Harnám Singh ...	Hindu Jat, various.
	Malikpur	30	20,577	Naurang Khan ...	Do., and Rájpút.
	Ballarhwál ...	33	20,201	Ináyat Ulla ...	Rájpút.
	Ajnála	25	24,380	Nihál Singh ...	Various.
	Sainsra	22	30,350	Mán Singh ...	Hindu Jat, various.
	Rája Sánsi ...	23	34,075	Bakhshísh Singh	Do., do.
	Kariál	28	23,435	Nawáb Khan ...	Do., and Rájpúts.
	Bhindi Aulakh ...	37	20,725	Sáib Záda ...	Rájpút.
	Bhilowál	25	24,655	Bhagwán Dás ...	Hindu Jat and Aráín.
	Lopoki	28	26,040	Ishar Singh ...	Do., various.
	Kohála	23	37,485	Jawála Singh ...	Do., Aulakh.

Headmen.

Tahsíl.	Village headmen.
Amritsar... ...	1,088
Tarn Táran ...	935
Ajnála	803
Total ...	2,826

The figures in the margin show the number of headmen in the several tahsíls of the district.

This gives an average of nearly eight headmen to three villages. The number in each village is, as a rule, the same as that fixed at the regular settlement of 1852; and ordinarily there is one headman for each *patti* or sub-division of the village, but experience has shown that in some cases the number of headmen is greater than is really required. The result is that each headman's authority is lessened, and the remuneration which they receive being distributed among a large number, the value of the appointment is decreased. When opportunity occurs vacant posts are abolished, but under the orders in force this can only be done to a small extent. Headmen receive 5 per cent. on collections, which is recovered as a village officer's cess, and their duties are laid down in the rules under the Land Revenue Act. They are appointed by the Collector, and hereditary claims are usually considered if the near relations of a deceased headman are fitted to hold the post.

Chief headmen.

Out of the total number of headmen given above, the following are chief headmen:—

Tahsíl Amritsar	401
„ Tarn Táran	364
„ Ajnála	356

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—
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Chief headmen.

Almost every village has at least one chief headman, some have two, and a few even three. They were first appointed at the re-settlement of 1865 by Mr. Prinsep, Settlement Commissioner, and were paid by an extra cess of 1 per cent. on revenue in addition to the 5 per cent. they get as ordinary headmen. A small plot was also assigned to each out of the village culturable waste, and the revenue on this was remitted by Government. These free grants have now been all converted into cash *ináms*, and the plots have been assessed, Moreover, it has at length been recognized that chief headmen are not required in small villages with only one or two headmen, and that it is anomalous to have more than one chief headman in a village. Orders have accordingly been received to abolish the appointment altogether in small villages, as the present incumbents die off, and to reduce in the same way the superfluous appointments in large villages. The subject has been noticed in greater detail in para. 134 *et seq.* of the final report on the settlement of 1892.

Village menials and artizans.
—
The Chuhra.

In all villages members of the menial and artizan classes are found, who perform certain services for the landowners, and receive in return a certain share of the produce of each harvest. It is impossible to state with accuracy what each of these receives, for the usage varies from village to village, and depends much on the generosity of the individual landlord, on the willingness of the individual menial, and to some extent on the character of the harvest. Where the custom is to give the menials a certain number of sheaves of wheat, or a stated weight of grain, some approach to accuracy is possible, but in other cases the dues are entered in the village record as taking the form of a percentage of the grain harvested. This method of calculation is not one which suggests itself readily to the mind of the peasant, and it is probable that it originated with the subordinate staff employed at the first settlement, and represents a well meant attempt to evade the difficulty by defining the share taken, in terms understood by educated people.

The menials are known as *kamins*, or *sepís*, the customary duty performed being called *sep*. The principal *sepi* is the Chuhra, who is to the cultivator quite indispensable. Agricultural occupations could hardly be carried on at all without with the help of the Chuhra, on whom falls a very large share of the irksome part of field labour. The minimum of work which he performs is that of removing the refuse of the dwelling-house, and the dung from the byre, to the owner's dung-hill outside the site. But this is work which the Chuhra women can perform, and but a small wage would be given in return for this. To earn his full wage as a *sepi*, the Chuhra has to help in removing the manure to the fields and scattering it. He is expected to help in all kinds of ordinary field work, such as cutting and bringing in fodder, feeding the cattle, ploughing, and irrigating the land. In return for this work,

The Chu a.

which one family of Chuhrás will perform for three or four families of Jats, working for each family in turn, he receives a share of the grain, which is usually recorded as five to seven maunds (*kacha* weight) for each landowner's plough. A plough, which means a pair of oxen, will cultivate from 20 to 30 *bighás* of land, so that the Chuhra receives this weight of grain for every 20 or 30 *bighás* of land owned and cultivated by his employers. He is expected also to provide baskets for manure, and for winnowing (*chajj*). His other receipts are a few potfuls of cane juice at pressing time, and the last pick of the season at the cotton field. If he does half a day's field work he is given his morning meal; if he works a whole day, he is given food both morning and evening and a blanket may be given him at the end of the year. The Chuhrás share the flesh of cattle which die in their *patti* or sub-division of the village, but for administrative reasons, to check wilful poisoning of cattle, they are now denied the hides. The five maunds per plough are only given in the principal or rabi harvest. The share given after the kharíf varies widely and cannot as a rule be precisely stated in the records. It is known as a *hoi boi* share, which means that the Chuhra takes as much as he can get his employer to give him. The work of winnowing (*urái*) is quite distinct, and a *sepi* is not expected to do this unless he is paid an additional five maunds per cent. or a share which may be approximately stated as that, more or less.

Farm labourers.

The Chuhra is also employed as a farm labourer pure and simple. If so he does no house work, but does whatever field work his one employer requires of him, for he rarely can serve more than one family as a regularly entertained ploughman (*átri, sotwi,* or *hàli*). As such he generally receives 40 maunds (*kacha* weight) of wheat in the year and possibly his food and a blanket. The *átri* has to do all farm work, including winnowing and cutting the crop. Thus whether employed as a *sepi* by several families, or as an *átri* by one, the Chuhra earns enough to keep him and his family during the year. Some find it more profitable to give their labour as *bháiwáls,* but in all cases each man's income is directly dependent on his own willingness to run messages and make himself generally useful as a *begári,* and a willing Chuhra with a family to help him can always keep want from the door. But he cannot be said to do much more.

The potter.

The other *sepís* are the potter, the carpenter, and the blacksmith. The potter thrives best in a village with many wells, and the spread of canal irrigation has driven many of them to work as carriers. He supplies several families with pots for the well (about 80 pots would be required for a well 20 feet deep) and earthen vessels for the house. He is paid from 6 to 12 sheaves for each well he supplies, according to the extent of land watered by it. This is in the rabi harvest. His gains in the kharíf are uncertain like the Chuhrás. Where

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The potter.

there are no wells, he is paid a small wage for each plough, but in that case he has little to do. Besides this, in Tarn Táran, he is given some threshed grain (which is known as *phakka*) and this may amount to one, or one-and-a-half, maunds per well. A sheaf will yield about 12 standard sérs of grain.

The carpenter and smith.

The carpenter receives much the same in sheaves and grain as the potter, but he is better off than the potter in that he has always services to perform, whether there are wells in the village or not, and he gets some of the produce on *báráni* and *nahri* land as well. His work is to make and repair ploughs and other implements, besides wooden furniture used in the house, such as beds, spinning wheels, churns and stools. He repairs the well wheels when required. But the wood is found for him in all cases, or else he is paid extra for providing it. Some make a profession of making and supplying well-gear, but these are usually men who have abandoned *sep* work, and they are paid in cash. The smith is paid like the carpenter, never more and sometimes less, and iron is found for him or paid for separately. To these three may be added the *mochi* or leather-worker, but he has little to do beyond making up ox-blinkers (*kupa*), the leather part of the seed drill and thongs for the whip. He is more usually paid in cash for shoes. The potter is almost always a Muhammadan, and so is the smith, but the carpenter is usually a Sikh.

Other menials.

Other menials come in for small dues, which cannot be definitely stated. Such are the barber, the water-carrier, the village bard, the oilman, and the Brahmin, while sundry faqírs are given a dole by way of charity. Almost all are paid out of the common heap, before division between landlord and tenant, and it may be taken that on well lands at any rate full 15 per cent. is thus given away. Roughly of this the Chuhra takes 7 per cent., the potter, carpenter and smith 6 per cent. between them, and the *mochi* and miscellaneous *kamíns* 2 per cent. Any thing paid to *átris*, to hired harvesters (*láwi*) to rice planters by way of *lábh*, or to Changars and Chuhrás helping in the winnowing is over and above this. The above description is that of the most usual practice, but as already stated the customs vary exceedingly between different tracts and individual villages. Men like Aráíns and Kambohs, who work hard with their own hands, will stoop to do work which Jats get *kamíns* to do for them, and thus cut down their harvest expenses, and on small holdings they can often dispense with much of the assistance given by those who are not skilled artizans.

Petty service máfis.

In most villages will be found men holding from the proprietors small service grants of land. Either these are given as maintenance to deserving village servants, in which case they are known as *sonji* or *vási*, or from religious motives to Brahmins, &c., by way of *pun* or propitiatory endowment. They assume many forms. Sometimes the land is leased to the grantee at a favorable rent, or on condition of payment of

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Petty service máfis

revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services, at such time, and for so long, as he performs them. These grants are most commonly made to village menials and to watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Sales of land.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department, and Table No. XXXIX the extent of civil litigation. During the last 30 years the following percentages of the cultivated area have changed hands by sale, *viz.*, 7 per cent. in Amritsar, 3½ in Tarn Táran, and 5 per cent. in Ajnála. Land being valuable near the city and competition among the trading classes being keen, the proportion is naturally largest in the head-quarters tahsíl. It may be taken that an agriculturist rarely parts with his land by sale unless he is in extreme difficulties, and unable to obtain relief by mortgage. Also that a considerable amount of the sale has been effected by men who have got into difficulties through their own fault, being addicted to the use of opium or to drink, or to gambling, while fictitious sales by childless proprietors to favoured relatives account for a good deal. An agriculturist who has got into debt through causes beyond his control can generally find some one to take his land in mortgage, and allow him to continue in occupation as cultivating mortgagor, paying a share of the produce, which is a full equivalent for interest on the money lent. The price of cultivated land sold varies from Rs. 35 to Rs. 150 an acre and the average in the three tahsíls for land sold within the last 30 years is Rs. 77 in Amritsar, Rs. 50 in Tarn Táran and Rs. 71 in Ajnála. The comparative lowness of the price in Tarn Táran is accounted for partly by the larger holdings and partly by the inferior fertility. But the price in each succeeding decade has been steadily rising. All through the district the vendees are, as often as not, of the agricultural classes themselves.

Mortgages.

The area at present recorded as mortgaged with possession is 12 per cent. in Amritsar, 10 per cent. in Tarn Táran, and 16 per cent. in Ajnála. From this falls to be deducted the area fictitiously transferred, and the area alienated for purposes of convenience by men who are perfectly able to redeem it when they choose, before the amount transferred by persons really involved in debt is arrived at. As to this, statistics are unfortunately not available, but the deduction represents perhaps a fifth of the whole. The mortgage price is little below the sale price, probably because sellers are usually hopelessly involved

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Village communities and tenures.
Mortgages.

while mortgagors are often able to make their own terms. The average mortgage debt per acre cultivated is Rs. 60, Rs. 54 and Rs. 66 in the three tahsíls, but the prices of the last decade are considerably higher than this. Here too agriculturists largely figure as mortgagees.

Poverty and wealth of the people.

The income of the population whether agricultural or commercial is steadily increasing. The general prosperity of the district is undoubted and the price of land is constantly rising. It is difficult to say what the ordinary income of an agriculturist is, but it may be taken that a man owning 10 acres of average land, part irrigated, is comfortably off, and he can, if his family be able to assist him, generally better himself by taking land in rent from his neighbours. The average expenses of an ordinary agriculturist in ordinary times may be put at about Rs. 3 per month, and if he avoid excessive expenditure on death and marriage ceremonies, he can live well within his income. It is exceptional to find an agriculturist who does not owe something to the village money-lender, and, owing to want of education, if he fall into unscrupulous hands, he is apt to be at the mercy of his creditor. But at the same time only a small portion of the agricultural population may be said to be hopelessly involved. The usual rate of interest between trader and trader is 12 per cent., between trader and agriculturist double that rate; where security is doubtful, 37½ per cent. (two *paise* per rupee per month) is exacted in many cases. It is a common practice to stipulate that the money lent may be repaid without interest within six months, or after one harvest, but in these cases a deduction is generally made at the time of the loan. In loans of grain the rate of interest is higher. These are commonly given at sowing time and the price of grain usually falls a little at harvest which has to be provided against by the lender, and the latter is generally able too to arrange that in crediting payments a lower rate than that used in calculating the original loan shall be quoted.

Indebtedness.

In forwarding certain information required by the Famine Commissioners who visited the province in 1879, the District Officer wrote as follows on this subject. A few verbal emendations and omissions have been made to suit present circumstances, and his remarks, as thus amended, may be taken as still apply ng :—

"There is no material difference in welfare between the three classes of 'owners,' 'occupancy tenants,' and 'tenants-at-will'. This may seem improbable, but it may be explained that good tenants are seldom evicted, and that both classes of tenants practically hold much the same position. Their economic condition is good, if comparison be made with any similar class of peasant proprietors in European countries. One point is perhaps specially worthy of notice, that the *zamíndár* has since annexation increased his material comforts and possessions considerably, and apparently this progress still continues. It is by no means unusual now to hear of a *zamíndár* combining a little money-lending with his agriculture, or able to add to his land by purchase or mortgage. The average dress is better; more ornaments and cattle are kept.

"The agricultural population has never much capital, but that this class in the Punjab is not quite without capital is shown by the fact that they have tided

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Indebtedness.

over at least three bad years on their own resources without further help than occasional remissions of revenue. As a rule, the agriculturist is somewhat in debt, but this appears to be the normal condition of the peasant proprietor in all countries. Foreclosure of mortgage is the real ruin of the peasant proprietor, but this is not peculiar to the Punjab. As to the proportion of debts to income, or of insolvents to the whole population, it is impossible to do more than guess. The agriculturist will probably overstate his debts in view of future taxes; the money-lender would overstate them for fear they should be afterwards cut down. The indebtedness is certain to be exaggerated. The debts of the agriculturist are due to various causes: marriage ceremonies will generally be the reply given to a question on the point. Purchase of cattle, or advances of seed-grain are really the most common cause of debt. It often appears that the original debt, which was merely a small balance due to the general shop of the village, has swollen like a snow ball in the course of a generation; a fresh bond for principal and interest being made out every two or three years.

"Unscrupulous practices are followed even by those bankers who pay respect to their religion. Unprincipled men claim interest at half an anna per rupee per mensem; and in grain transactions advance bad grain at dear prices, and at harvest time take the best at very cheap prices. So that once a *zamíndár* gets into debt, it is very unlikely that he can clear himself, except by making over his land to his creditor. It is difficult to say how many persons are in debt. Very few agriculturists are free of debt. Nearly all are in debt. Every six months the bankers make up their accounts, and add to the principal the interest due. If a man can pay the interest at one harvest, he fails to do so at the next, and so the principal increases."

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND LIVE STOCK.

Chapter IV, A.

Agriculture and Live-stock.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall, and the manner in which it is distributed throughout the year, is shown in Tables Nos. III, IIIA, and IIIB. Table No. XVII shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and the employment of field labour, have already been noticed in Chapter III, Section D.

Cultivated area.

In the marginal table the areas under cultivation at the time of the three last settlements are shown contrasted.

Tahsil.	1852.	1865.	1892.
	Acres.	Acres.	Acres.
Amritsar	218,259	249,487	283,092
Tarn Táran ...	262,982	299,003	323,283
Ajnála	115,507	144,123	165,451
District ...	596,748	692,613	771,826

The increase in the first period of 13 years was 16 per cent. and in the second period of 27 years 11½ per cent. There now remain 103,331 acres recorded as culturable, of which more than half is in Ajnála, the smallest of the three tahsíls. But a great deal of this is of very doubtful fertility, and as to much of it, it may be taken that it would only be culturable with the help of canal irrigation, which none but a very small portion of it is likely to obtain. As far as can be at present foreseen, it is not probable that the cultivated area will increase by more than 5 per cent. within the next 20 years.

Irrigated area.

The irrigated area at present is 42 per cent. in Tarn Táran, 51½ per cent. in Amritsar, and 63 per cent. in Ajnála. It is not possible to state accurately the increase in irrigated area at different periods, because at the various reassessments the principles on which land has been recorded as irrigated have been very different.

Well irrigation.

Out of the area now irrigated, 242,919 acres, or 60 per cent., is irrigated by wells. In the whole district there are 10,056 masonry wells used for irrigation, of which 1,317 are fitted with two wheels. The apparatus used for lifting water is always that known as the Persian wheel, which may be roughly described as a string of earthen pots, placed, one above

Well irrigation.

the other, on a rope ladder hung over the water on a broad vertical wheel. The pots reach a short way below the level of the water, and as the wheel, worked by oxen, revolves, the pots on one side come up full, and empty themselves into a trough whence it flows out into the surface irrigation channel, while those on the other side go down empty. The apparatus of cogged wheels is known as the *chakla chob,* or *jora,* the well itself as *ku,* and the rope ladder arrangement as a *mahl.* A double well is known as *dohatta,* or *doharta,* or *domahla.* The method by which the water is raised in a leather bag, or *charsa,* at the end of a rope, working over a pulley or *vidh* is not known in Amritsar. The cost of sinking a well varies of course with the depth; where the water is deepest near the high bank of the Beás it is as much as Rs. 500. In the central, or canal irrigated, part of the district, where by percolation the water level has risen 10 or 15 feet in the last 30 years a well can be sunk for from Rs. 250 to Rs. 350. The cost is not more than Rs. 120 to Rs. 170 in the low lands near the Beás and Rávi. The average depth down to the water is 20 feet in the Amritsar tahsíl, about 22 in Tarn Táran and only 16 in Ajnála. Where wells are shallowest the depth is 10 to 14 feet, but in villages near the Dhaia it may be as much as 50 feet and more. From three to five pairs of bullocks are required to work a well continuously for 24 hours, and at least two men, one of whom sits in the *ghári* to drive the bullocks, and the other remains out in the field directing the water into the *kiaris* or compartments, made by small ridges of earth for convenience of irrigation. About two bighás can be watered in this way in 24 hours, but the area will vary according to the depth from which the water has to be raised, the distance of the field from the well, the slope, and the nature of the soil through which the water has to travel. The apparatus costs from Rs. 30 to Rs. 50, and will last many years, if well built of sound well-jointed wood at the first, but the rope ladder soon wears out after a couple of months constant work and soaking. Each family using the well then takes it in turn to replace it. The cross sticks, forming the steps of the rope ladder, to which the pots are fastened, can be used again, but new *munj* rope has to be twisted for the rest of the tackle. The pots are supplied when wanted by the potter, who, in return for certain dues paid at harvest time in grain, is retained by the sharers in the well. Each sharer works the well in turn, one turn being generally three hours; the order is determined by lot, and a sharer has to take up his turn at whatever time of day and night it falls, unless he effects an exchange. Many of the double wells have only been started in order to provide more frequent turns, for it may happen that the sharers are so numerous that a man's turn comes round after so long an interval, or lasts for so short a time, that it does him little good. This leads to the secession of some among the sharers, and the rigging up of a second wheel.

It is impossible to say for certain how long a well will last. Much depends on the care with which it has been built,

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the composition of the stratum on which it rests, the absence of *kalar*, in the clay of which the bricks are made and other considerations. But there is no doubt that many wells are at work now, which were built close on a century ago. They are of course subject to many defects, all of which are well known to the people by different names. A cave may form in the side of the cylinder, the spring may be insufficient, or be choked by the clay through which it has to come, or there may be an inblow of sand interfering with the draught of water. Yet many wells continue to work for years with defects which seriously interfere with the supply of water, and the rise in water level, which has taken place all over the district, has had the effect of making workable wells which long ago were abandoned on account of some defect. An abandoned well is known as a *kodal* and these are sometimes traced and unearthed, long after they have been filled up level with the ground, by the aid of *senghes*, or wiseacres who make a profession of this. In the Bet, grass-lined wells are used by Aráins to water about half an acre of vegetables. On these a pole, working on a fulcrum, weighted at one end with clods and dipping a large earthen pot suspended by a rope from the other, is worked at the cost of much manual labour.

Irrigation from State canals.

Canal irrigation is regulated by the officers of the Irrigation Department. When an outlet has been sanctioned at a certain point to irrigate the land owned by one subdivision of the village, a masonry head, or *mogha*, is built into the side of the distributary, and this is pierced with one or more openings (*nál*) of a certain fixed diameter. When not in use the *nál* is plugged with a bunch of grass or rice straw. This is withdrawn by the canal chaukidár when the turn of the owners to irrigate comes round, and the water is let into the *khál* or water-course, dug by the owners, and so led out over the area to be watered. Each man receives water for a time proportionate to his share in the *khál*, which again is either regulated, according to the share he bore in digging the water-course, or if all originally combined to dig it, according to his ancestral share in the land of the *patti*. A *mogha* generally has from one to four *náls* let into it. If a larger flow than that given by four *náls* is given, the opening is usually square and is then known as a *dhána*. The number of *moghás* has been decided to be too great, and these numerous small outlets are being gradually consolidated and replaced by *dhánas* of greater volumes at less frequent intervals. To maintain its right to irrigate, the *patti* has to keep its water-course in repair, put up bridges where it crosses a village road, and keep the head clear of the silt which rapidly accumulates. The *kháls*, where possible, are led along the boundaries of villages or along the dividing line between sets of fields, but the people are too apt to make them along the line of village roads, thus saving encroachment on their cultivated land, but often flooding the paths with water to the inconvenience of themselves and others.

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Irrigation from State canals.

Irrigation may be by lift or flow. The land to be irrigated may be too high for the water to rise on to it, in which case a lift or *jhallár* is established close to the outlet. Over this a Persian wheel is fitted up, but as the water is only five or six feet from the surface, a double row of pots can be used, and these of a large size, so that the irrigating power of a *jhallár,* as long as the outlet is open and running, is far greater than that of an average masonry well.

Irrigation from other sources.

Water is sometimes laboriously applied by tossing it up from a platform at the side of a pond or drainage line, by means of baskets plastered with clay. Two men stand on the platform, with the water between them, and each holds a rope fixed to the edge of the basket or scoop by which they dig and swing it. This is known as irrigation by *jhatta,* and is more often resorted to in the kharíf than the rabi, and usually for the irrigation of maize. Wheels worked by the hands or feet (*hathreri* or *latreri*) are sometimes used on these ponds, but this is a degrading form of labour which the Jat generally gets a menial to perform for him. The principle is that of the tread-mill.

Soils.

The principal soils known to the people are the following:—

Rohi.—Land lying in or near a depression, which, by reason of surface water collecting, has become hard and clayey.

Maira.—A firm level loam, often reddish in colour, and easily worked.

Tibba.—Soil much mixed with sand, which will not from into clods, found in undulating ground and liable to be blown into ridges.

Dosháhi.—A somewhat indefinite term, used to describe a soil which is none of the other three, usually mingled clay and sand.

Rohi soil gives the heaviest yield but requires moisture, steadily and constantly applied. In a very wet year it is liable to become water-logged, and the crops grown in it suffer accordingly. In a very dry year or when the supply of artificial irrigation fails, crops grown on it succeed no better. Regular and ample, but not excessive or deficient, moisture or irrigation is required. It is the soil most valued by the people, and is the best for rice and other valuable irrigated crops. *Maira* is the next in value, being a clean soil, easily worked and weeded, and is that most commonly met with in Amritsar. Excess or failure of moisture works less harm to crops grown in it than to those raised on *rohi,* and it is especially suited to maize and wheat. *Tibba* is looked on as an inferior soil, and on this the yield is never heavy. It is not suited for irrigation as water travels slowly on it. But it succeeds with less rainfall than either *rohi* or *maira,* and the more sandy it is, the less it suffers

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from drought. Evaporation, so long as the sand is fine and not coarse, takes place slowly and it is therefore classed as a cool or *thandi* soil. But excessive rainfall is injurious, as it is apt to wash away the soil from about the roots, while high winds on exposed tracts may smother the plants in blown sand. *Moth* and gram suit it best and melons succeed well enough in it. *Dosháhi* is not easy to recognize. The people will describe their own *rohi* as *dosháhi* when they wish for any reason to depreciate it, or will apply the term to their neighbour's sandy soil, when they have an object in making it out better than it really is. *Ghasra* is a term applied to a mixture of clay and sand in the Ajnála Bet, and *rakkar* to a poor shallow soil, with grey river sand at a short distance below the surface, also most frequently met with near the rivers. Such a soil needs a long rest, and ample and timely rain, and is apt to be infested with rats. *Khoba* is used to describe a thick layer of recent alluvial mud, loose in texture, left by the receding of river floods, which has not had time to settle and harden, and *goira* means the artificially manured belt of land round the village site, and the soil found in it.

Systems of cultivation.

The system of cultivation pursued in the district will be best described by considering it with reference to whether the crop is grown with or without the help of irrigation. As already stated, the district is classed as submontane, and the greater part of it is secure against very serious failure of either the summer or winter rains, but the certainty of each harvest is still further secured by ample irrigation, both from privately constructed wells and from State canals. This irrigation also admits of superior staples, such as sugarcane, cotton, maize and rice being grown, and enables a far larger area to be put under wheat than would be the case if the cultivator had to depend on rain alone.

Inferior or *báráni* cultivation.

To take *báráni* cultivation first. The agricultural year begins with the kharíf harvest, or say from the 15th of June. Before this, while the rabi harvest is ripening, or in the month of March, the arrangements for the next year are usually made, and men who have not enough land of their own for their needs have entered into agreements for the lease of lands belonging to others for the coming year. But whether the cultivator be owner or tenant, he has to take advantage of what rain falls, during the months of May and June, to plough what *báráni* land he intends to sow in the kharíf. When the first heavy fall of rain occurs in July the land is ploughed again, and when ready, is sown with great millet (*jowár*) mixed with pulses, such as *moth* or *múng*, or both. From this the cultivator expects to get both grain for himself and family, and fodder for his cattle. The crop is reaped in November and the fodder is stacked for use in the winter months. The amount of grain obtained from the *jowár* depends on the season, and on whether it is sown thick or thin. A good head of grain will only be obtained if it is sown sparsely. If the land is sandy and too light to sup-

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Inferior or *báráni* cultivation.

port the heavy stalks of millet, pulses alone are sown. *Moth* leaves make excellent fodder, and are bought up in the district by the Gujar cow-keepers of the city, but cannot take the place of millets, a fact which puts the proprietors of sandridge villages at some disadvantage. After the kharíf or *síwani* crop has been reaped, the land lies fallow for two harvests, or a whole 12 months, but is ploughed whenever rain allows this to be done, especially in July and August. Then in October or November, it is sown with mixed wheat and gram, the proportion of wheat being five-eighths, or it may be two-thirds, of the whole. But the proportion depends on a good deal whether good rain has fallen just before sowing time. If it has, the proportion of wheat is increased. According to the character of the winter season, the wheat or the gram succeeds best. If the winter rains are short or untimely, the gram comes up better than the wheat, if plentiful, the wheat is far the better crop. In parts of the district rape (*saron*) is sown in drills, wide apart, among the wheat and gram. This crop is reaped in April, the rape being cut separately, unless it has before been pulled up green for fodder, and the wheat and gram are cut together. If intended for home consumption, they are threshed together; if the wheat is to be sold, it is winnowed out. Harvest operations last up till the beginning of June, if all goes well, after which the land is ploughed as above stated for the kharíf crop of *jowár*. This is the ordinary rotation on *bíráni* lands, and is rarely departed from. No cultivator will put all his land down with either a kharíf or rabi crop, but the *báráni* land is cropped in alternate blocks, that on one side of the village being under wheat and gram (known as *berrera*) and the other being in its second season of fallow. Thus it never happens that the whole *báráni* land of a village is under crop in one season. Nor will a tenant, if he can help it, arrange to take, in one season, only land whose turn it is to be cropped in kharíf or in rabi. He will take some fields in which according to the rotation he can sow *jowár* or pulses, and others in which he can, when the rabi comes round, sow wheat and gram. When in any season the rains fail, and the crop is either not sown at all, or is sown and withers, the rotation is of course thrown out, and a catch crop is put in out of turn, but it is not often that matters are so bad as that.

Superior cultivation on wells.

On well lands the staple crops are maize, cotton, cane and wheat. The three first will generally be found occupying fields lying close to the well, so as to admit of their being watched, and for economy of water in the hot season. Not that wheat is confined to the more distant fields, for the three crops named by no means take up all the land within easy reach of water. Rotations are not very strictly observed, but it may be taken, as a rule, that cane is put in, either in land which has been specially kept fallow for a year (*variál*) or in land which has borne maize or cotton in the previous kharíf, and has given a crop of trefoil fodder (*senji*) in the spring. After the cane comes

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wheat, usually of the kind known as *vadának*. *Toriá*, a late autumn crop, may be put in on the wheat stubble. But much land on the wells will be kept for wheat alone, with a fallow between each crop, the succession being broken by a kharíf crop to prevent exhaustion. This is more common in parts of Tarn Táran, where cane is not much grown. In the interval between the reaping of the rabi (March or April) and the sowing of the maize in July, when nothing else but the young cotton and cane will be growing on the well lands, some of the fields will always be taken up with melons, or with *char*, the name given to green *jowar*, grown for fodder. This last is not allowed to ripen but is fed to cattle mixed with chopped wheat straw (*bhusa*). In parts of the district where *rohi* land is common rice is grown on the wells, sometimes alternating with wheat. This is found in Ajnála chiefly, north of the Sakki *nala*. But the yield is never so heavy as that of rice on canal lands. The cultivation of well lands is neat and careful, the limits of the fields are seldom changed except they are subdivided, and the land is economised to the utmost. Usually the cane crop is the only one which is fenced with thorn branches stuck in the ground all round it, but the paths by which the cattle pass to and from the well are nearly always edged or protected by banks of earth, topped with thorns or cactus.

Cultivation of canal irrigated land.

Canal cultivation is less tidy. Rice, maize, cane, and wheat are the chief crops grown, and to a less extent cotton, but on the rice stubbles there is a good deal of barley, of the pulse known as *masar*, as well as *senji* a crop which needs constant and ample waterings. There is less adherence to rotation on *nahri* than on *chahi* lands, more double cropping, less manuring, and on the whole less careful and more varied cultivation. Much canal land is kept for rice alone, unless, during the rabi, gram or one of the three stubble crops abovementioned is put in. But these are quite subordinate to the rice crop: the charges on account of canal water are too heavy to admit of the land being wholly given up to the growing of inferior crops. Canal irrigation brings in large returns with a smaller expenditure of labour than well irrigation, but the cost is considerable, the average payment for canal water supplied being about Rs. 3-8-0 for every acre of crop raised. The people like it on account of the saving of labour, and the certainty of the crop, though there is the disadvantage of not always getting water when most required, and of having to submit to more official interference. Once committed to taking canal water on a certain area of land, it is hard to go back and return to any other system, when the wells have been thrown out of gear, and the land has hardened so that *baráni* cultivation would yield but a small return. On the whole, the people will generally say that a well, in good working order, well equipped with strong cattle, watering an average area of, say 16 to 20 acres, and with soil of average fertility, not too far from the sources of manure will yield as good if not a better

return than an equal area of average canal land. The advantage of an assured yield, the saving of labour required to work the well and risk of loss of well cattle, makes them prefer canal irrigation when they can get it. The reasons for the superiority of the well crops are the more careful weeding, cultivation, and watching, the more gradual and timely application of water, and the more constant manuring. The area of canal-watered land is too extensive to be sufficiently manured and with the exception of cane lands it is rarely properly weeded and often hastily prepared.

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Cultivation of canal irrigated land.

Sailáb or flooded land.

Sailáb crops require little mention. Much depends on how the village has been treated by the river, and on the nature of the silt deposited. Cane is only grown in the Bet for a few miles after the two rivers enter the district, and where it is grown the object is more to get a fair return off a large area, than a large yield per acre off a smaller and more carefully tilled area. Cotton is not much grown, and maize is apt to suffer from excessive moisture. Wheat, barley, melons and *masar* in the rabi, coarse rice and *mash* in the kharíf are the principal crops. Manure is rarely applied, for the silt itself is fertilizing, and it is not often that more than one crop is taken off the same land in a year, or, if it is taken, it is not such as to notably exhaust the land.

Manure.

A considerable part of the cattle dung is used for fuel, being preferred for cooking purposes to wood, which also is too valuable to be used for burning. Wood is burnt on the funeral pyre and sometimes in brick kilns, but the rest of it, excluding shade trees, is only sufficient for the making and repair of agricultural implements, roofing, well tackle, hedging and the like. The manure used consists of the remainder of the cattle dung, mixed with ordinary farm yard and house sweepings, and refuse fodder and litter. The *goira* or land near the village site naturally receives a fertilizing supply of night soil, the habits of the people in this respect being primitive, but it is not always that this is deposited on the cultivated land. The lanes and waste land within easy reach of the village are usually foul with night soil, which it is no one's business to remove. From the manure heaps round the village the stuff is carted on to the fields and the well land receives the most of it. Maize, cane, and cotton are always manured, and sometimes wheat, but this crop more often follows other manured crops and so is benefitted indirectly. Wheat and rice on the best fields however, are top dressed, while green, with sifted powdery sweepings known as *kalar* from waste land near the village, and old village sites, and this work is always done by Chuhrás who bring it in baskets. Tobacco is most carefully manured with these siftings in Muhammadan villages, and Aráins may be seen heaping it up round each stalk of the plant. In Mr. Cust's Statistical Report of the Amritsar District an attempt was made to classify the cultivated land by soils, following

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Manure.

the classification in the settlement record of 1852. A separation of the different soils necessarily depends much on individual opinion, and for this reason is not of much worth. But in this it is noticed that the *goira cháhi*, or regularly manured well land, is set down as 24 per cent. of the whole. An estimate of the exetnt of manured crops made from the areas entered in Table No. XX, by taking a quarter of the rice and wheat, all the cane and tobacco, three quarters of the maize, (that on *sailáb* land is not manured) half the cotton, (much of which is grown without manure on *báráni* and *sailáb* land) and one-third of the vegetables (excluding melons) gives a total of 23 per cent. as the crop area receiving manure directly. This tallies fairly well with Mr. Cust's estimate, and may be taken as approximately correct.

Ploughs.

The plough used by the people is a very simple instrument, made entirely of wood, with the exception of the coulter which is supplied by the village blacksmith as part of the work for which he receives a harvest wage in kind. Both the *hal* and *munna* are used, the latter always in the Mánjha and throughout the district in new and heavy land, the former in the most of Amritsar and Ajnála. The whole is so light that it could be easily carried on a man's shoulder. Practically, the whole apparatus consists of only four parts, (1) the wooden yoke (*panjáli*) which lies across the neck of the bullocks behind the shoulder-hump, and which is kept in its place by four vertical bars (the outer ones or *arlis* moveable), fitting on to the lower cross bar under the neck ; (2) the beam or pole fastened to the yoke and fitting into (3) the iron shod sole which does the work, and (4) an upright handle with which the plougman does the guiding. When returning from work the beam is loosed from the yoke, reversed and hitched over it (*hanári lagaona*) by the coulter. Land is often ploughed ten or twelve times for valuable crops, and the cultivation must be very rough when the ploughing is done only once. The field may be ploughed in sections up and down or in narrowing circles, beginning round the edge of the field, but the turn is invariably to the left (the course followed in the track round the well wheel) and the bullocks are so used to this that they could hardly be made to turn to the right even if wished. Three or four ploughs may often be seen at work in one field, each following the other (but in a different furrow) when it is wished to take immediate advantage of the state of the ground and get the seed in at the right time. The people often do a day's work in this way for a neighbour, the obligation being returned some other time. As the object is to disintegrate the soil, without turning it up and exposing it to the air more than is necessary, the ploughing is never deep, a few inches sufficing, especially in sandy land. Still it is hard work in stiff land, with the small confined fields into which the ground is divided, for the bullocks are often imperfectly trained, and are guided only by the frequent application of the *paráni* or ox-goad, sometimes furnished with a lash of strips of leather.

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Operation subsequent to ploughing.

This operation is succeeded on most soils by working over the ground with the flat levelling beam or *sohága*, which crushes the clods and flattens the surface to keep the moisture in, thus leaving as small a surface exposed to the sun as possible. If the seed has been sown the *sohága* covers it in the furrow. Two yoke of oxen are harnessed to the *sohága* all four abreast, and a man is required to each yoke. They ride standing on the *sohága* to weight it down, steadying themselves, and encouraging the cattle, by holding on to the tail. Only sandy soil can be broken up when it is dry. Other soils require to be moistened with rain, or artificial flooding, before they can be properly ploughed. The state of the ground when it is neither too wet nor too dry to be worked is known as *watar*. Stiff rice land is even ploughed when there are two or three inches of water standing on it, and this is real hard work for the cattle. But on *maira* soil, after sufficient ploughing has been done, the seed is sown either broadcast or with a drill (*por*) a bell mouthed bamboo tube tied to the handle of the plough. If the sowing be broadcast the *sohága* is used to cover the seed; if through a drill, the heel of the sole of the plough, which lies behind the mouth of the *por* effects this. But the *sohága* is always used on well lands for seed covering. After this, on well lands, the ground has to be divided into compartments or *kiáris* for convenience of watering. This is done with a rake (*jhandra*) fitted with broad wooden teeth, on the same plane as the handle, and worked by two men, one of whom guides the handle, and the other, facing him, pulls by a rope, fastened to near the junction of handle and blade. This is used to make temporary water channels (*ár* or *ád*) but the main channels for well water are kept for years untouched, so as to leave them firm, and save waste of water. They are even weeded, to keep them clear of grass and secure a flow. These compartments are raked off as a finishing touch after the seed is sown.

Agricultural implements.

Other implements in common use are the *kohári* or hatchet, and the *gandása*, a chopper for cutting up *jowár* stalks for fodder. If fitted with a lighter blade and a longer handle, it is known as a *gandási*, and is used for cutting branches for hedging. Reaping is done with a small toothed sickle called a *dhráti*, which requires frequent sharpening of the teeth as they get worn down, and for weeding a short handled spud or *ramba* is used. The *gandâla* is used for digging narrow deep holes for hedging-stakes, and is a handy tool on house-breaking expeditions. The *kahi* or mattock is an indispensable implement, and at sometimes of the year is the one most often in the cultivator's hand. It is used for all kinds of digging or shovelling earth, or even for stubbing up roots. The *parlu*, a heavy wooden roller, used to crush clods in hard *maira* soil, instead of the *sohága*, is only met with in parts of Tarn Táran where there are wide stretches of hard *báráni* land. A heavy wooden mallet is used for beating out *munj* for rope. The nearest approach to a pitch fork is the two pronged *sarang* with which the Jat gathers

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heaps of *malle*, or thorny dwarf *ber*, cut with the *gandási* for hedging and for cattle enclosures round the well. When fitted with more than two wooden prongs it is used to gather the loose straw and grain on the threshing floor (*pirr*) and to toss it when wetted by rain. The sheaves of wheat are lifted by hand and not with the fork. Winnowing baskets (*chajj*) are made of the thick stalks of *sirkána* grass by Chuhrás and Mahtams.

Carts.

The carts in use in the district are of two kinds according as they are intended for road traffic or for ordinary field work. The former are more stoutly built, and will carry a far large load. The frame work is triangular, the point being the end of the pole to which a fixed yoke is lashed. The wheels are stout and heavy and broad in the tire. Road carts are generally fitted with an arrangement for the shelter and protection of the load, branching uprights, laced together with rope, and fitted with curved cross bars, over which a blanket, coarse sacking, or a moveable thatch made of light *sirki* may be stretched. The *sirki* is only used in the rainy weather. The driver sits where the planked part of the triangle forming the body of the cart ends, and the pole begins, or if the cart is heavy behind, he sits further up near the yoke. One pair of bullocks is the usual number, but for a load over 20 maunds, on an unmetalled road, four would be necessary, the yoke of the leaders being attached by a rope to the end of the pole. Carts drawn by a single bullock are only seen fetching fodder for the city people, but occasionally a third bullock is harnessed, unicorn fashion, in front of a pair. In that case it is always a smaller one. The ordinary field carts are of a lighter and ruder make, and are often seen without the uprights, but the pattern of the body is the same. The fashion of keeping carts for hire runs in certain villages, among which Kaleki, Sheron, Ibban, Mairana, and Riar may be mentioned. Mazbís often take to it, but Jats and Kambohs are just as ready.

Rice.

Rice is grown about equally in all three tahsíls, slightly less in Tarn Táran than in the others, the lighter soil of that tahsíl not favouring it so much. The soil suited to rice is limited in extent, for putting aside the small area grown on the wells in the Ajnála Hithár, the soil must be *rohi*, or very nearly so, and it must have canal water. Given these two conditions the Amritsar Jat will grow rice wherever he possibly can, and will grow it year after year. The plant is known all through the district as *jhona*, whatever the variety grown. But the varieties differ little from each other, the *básmatti* being the best. In May and June the land devoted to rice is flooded and ploughed. Nothing short of saturation will make the iron-bound clay rice land fit for the plough. The best rice is transplanted from nurseries (*paniri*), but a great deal is sown broadcast. *Lawen* and *bhijen* are the terms employed for the two processes. The former certainly gives a larger yield. Changars and Purbiás are employed in Ajnála, and near Majítha, to do this work, and are paid

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Rice.

by a 5 per cent. share of the crop, which share is known as *lábh*. Rice requires constant and ample watering and does best, while growing, when it is kept standing in two or three inches of water, but not after it is in ear. A failure of rain or canal water in August is especially injurious. It is reaped in October, and ripens very quickly. The grain is very loose in the ear when ripe, and in estimating the yield the amount that is dropped during harvesting or shaken out by high winds has always to be allowed for. An average field will yield about 18 to 25 maunds to the acre and the grain sells at harvest time for about 24 sérs the rupee. But allowance has always to be made for shrinkage in weight as the grain dries. The grain is either trodden out in the usual way by oxen, or flogged out by hand, the labourer bringing the sheaf down on the edge of a small clay trough. Though the yield of an average field is as above stated, it may be as much as 30, 35 or 40 maunds to the acre, if heavily manured, carefully watered, and grown on land which is fairly free from pronounced *kalar*. Still it is the one crop to which a small admixture of *kalar* in the soil does no great harm, rather the reverse, it is said. The straw is of little use, cattle only eating it if they can get nothing else, which is seldom the case at the time of rice harvest. Consequently in rice villages much of the straw or *paráli* is left out in the fields till far into the winter and is spoilt. The coarser kinds are known as *dhain* and *kharsu*. The former is grown in the beds of drainage lines, and the latter in the moist alluvial lands on the rivers. They are of little value or importance. Though *jhona* only accounts for 3 per cent. of the cropped area in the two southern tahsíls and 7 per cent. in Ajnála it is held of great value, and the fortunate villages which grow a large area are the objects of much envy to their neighbours.

Maize.

Maize is more grown on the wells than on canal lands, as it needs careful cultivation, constant but moderate supplies of water, and above all careful hoeing and weeding. It is known as *makki* or *makei*, and at least three kinds are grown, the one with the red grain being the commonest, next the white grained, and lastly the Lahori which has a very short stalk. The ground is carefully prepared and the seed is sown at the end of the second week in July. The area sown ranges from forty to fifty thousand acres. It is liable to damage by birds and jackals, and raised platforms are made when the crop is ripening, on which the watchers sit to scare off the birds. It is reaped in October and November, and the yield varies from 12 to 15 maunds to the acre on an average. What has been said about the grain of rice drying and losing weight applies also to maize. The grain has to be beaten out of the cobs or *challís* with a heavy stick. The core of the cob is used as fuel. The straw is chopped and fed to cattle, but is not good fodder, and where there is much of it, it is often left out and spoilt by damp and heavy dews. It used to be a common practice to take a canal watering for the maize just before it was reaped, pull up the

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Maize.

stalks out of the saturated ground, and put in a crop of *senji* at once. This got a good start in the richly manured land and the cultivator escaped paying water-rates for the *senji* crop. But under the new scale of water-rates this has been stopped, and *wadh* or stubble waterings are separately charged for.

Sugarcane.

Sugarcane is grown to the extent of about 24,000 acres in a year. Half of this may be put down as grown in the Amritsar tahsíl and the least is found in Tarn Táran, in the southern portion of which the cultivators have neither the soil nor the irrigation which is required to grow it successfully. After repeated ploughings the soil is ready for the reception of the seed in March or April, when the seed canes, for which about a twentieth of last year's crop is required, are unearthed from the pit, in which they have lain buried for three or four months, cut into lengths of about nine inches, and placed in the highly pulverised soil. The young crop needs constant watching, watering, and weeding during the months of extreme heat which follow until the rains break, and during any temporary cessation of the rains, until the crop is ready for cutting, watering has to be given steadily. The canes are as a rule carefully fenced, and except in the Ajnála Bet the land receives a quantity of manure, both before planting and afterwards as a top dressing. Cutting begins in December in the Ajnála Bet, and is carried on in January and February in the rest of the district. In a wet season the canes may stand uncut in March or even April, but if as late as this they are worth little and are largely fed to cattle. The canes are stripped of leaves, and when cut, are from three to five feet long, when they are passed through the *velna* which is a cumbrous arrangement of cogged wooden wheels and rollers, or the iron Behea sugar-mill which is fast superseding the *velna*. The juice is boiled in shallow iron pans in the *guriál* or boiling house and is generally sold by the cultivator in the form of *gur* in lumps or *rorís* weighing about a pound and a half each. Further refinement is not often attempted, nor is there much manufacture of *rab* or *shakar*, except in the upper part of the Nahri circle of Amritsar, and there only in the best villages. Five kinds of cane are grown. *Pona* (of two varieties, known as Jullunduri and Sahéranpuri) is a thick heavy cane grown only near the city, as no manure other than city sweepings suffices to bring it to perfection. It is not pressed for juice but sold for chewing by *halwais* or sweetmeat-sellers. The canes grown on an acre will fetch Rs. 250 or even Rs. 300, but the cost of cultivation (ploughing, trenching, watering, weeding, manure and watching) is enormous While the *pona* is young, vegetables (generally leeks or eggplant, known as *bhaingan*) are grown on ridges in the same land, the cane growing among them, but the vegetables are off the ground before the cane attains any height. *Kátha,* a thin red hardy cane is far the commonest kind grown throughout the district. At present prices *kátha* produces *gur* to the value of from Rs. 40 to Rs. 60 an acre. This may be exceeded on the Batála border

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Sugarcane.

in the Amritsar tahsíl, and may reach Rs. 80 in the best cultivated fields. But the crop is liable to damage from many causes, such as blight or *tela*, rats, frost and white ants, and the gross value varies much from field to field. Still in villages like Nág, Bhoma, Chandanki, and Mahta, where cane is a speciality, the yield of *gur* is rarely worth less than Rs. 60 an acre. *Kao* is a thicker cane, of a whitish colour, with a broader leaf, requiring less weeding, it is said, but much water. This variety is rapidly finding favor on the best canal lands in Amritsar and Ajnála, having only been recently introduced from Batála, and the people go a long way in search of good seed canes. It requires more water than can be given from an ordinary well. The other two are *teru* and *dhaulu*, of a value about midway between *kao* and *kátha*. The former of the two is not often met with, being more grown in Siálkot, but *dhaulu* is a good cane and is often grown mixed with *kátha*. Sometimes after the canes have been cut down, the land is weeded, manured and watered, and the plants are allowed to sprout again for what is called a *mudhi* crop, but the yield of this is small, probably not more than half that of a planted crop. Cane growing is not a special feature of the district as it is in Hoshiárpur, Jullundur and part of Gurdáspur. The gross value of the outturn is large, but the plant occupies the ground for at least a twelve-month, or even a year and a half, if the time spent in preparing the ground is taken into account, and the labour and cost of cultivating it and extracting the juice are great. It is purely a revenue crop: very little of the produce finds its way to the cultivator's family, or escapes being turned into cash. For a more detailed account of the cultivation of cane in this and other districts than can be given here, the papers on the subject published by Government in 1883-84 may be referred to.

Cotton.

Cotton is grown both on well and canal lands, but succeeds better on the former. It is usually sown in April on manured and carefully prepared land. Cucumbers, melons, chillies, and even thinly sown stalks of millet fodder are grown in the same field by the Ajnála cultivators which makes it very difficult to fairly estimate the outturn of cotton. There are few varieties: of the fancy kinds sometimes grown, the *narma* with a broad reddish leaf and large rose-colored seed pod is the best known. Picking will begin in November and last till January. This is done by the women of the family, unless where seclusion of women is the custom. When the leaves drop, and the last picking, which is by custom allowed to the Chuhrás, has taken place, the sticks are cut down close to the root and used for roofing purposes, or are wattled to form the enclosing sides of dung carts and shelters for chopping fodder. *Senji* is almost always sown in among the cotton, about the time of the bursting of the pods. The yield of good irrigated cotton may be taken to be about 200 sérs to the acre, but this is a cautious estimate, on account of the difficulty in arriving at the yield, and is for

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Cotton.

uncleaned cotton (*i.e.*, with the seed still adhering to the fibre). Ginned cotton would lose in weight nearly two-thirds of this. The largest area of cotton is grown in Tarn Táran, the total being swelled by the inclusion of cotton raised without irrigation, a method almost peculiar to that tahsíl. Here the yield is more uncertain still, and inequalities in the soil cannot be corrected by the application of manure. The area under *báráni* cotton fluctuates much, and depends largely on whether there has been good rain in February. That under irrigated cotton is very stable from year to year.

Jowár.

Jowár is universally grown and covers a larger area than any other kharíf crop. It is not manured and where allowed to ripen is not irrigated, except in villages which have a large well area, and little *báráni* land. The green *jowár*, which is not allowed to ripen and which is grown for fodder only, at a time of the year (May and June) when no other green fodder fit for stalled cattle is available, is irrigated both from wells and canals. But this forms but a small part of what is shown in the returns as *jowár*, and need not further be noticed. The *jowár* crop is sown at the beginning of July after the first heavy fall of monsoon rain. This is one of the busiest times of the year, and no effort is spared to get the seed into the ground at the most favourable opportunity. A good deal of the seed is imported from the Jullundur Doáb and Ferozepore. It is sown mixed, as a rule, with *moth* and *mung*. In all cases the cultivator hopes to obtain some grain from the *jowár*, except from that sown late in the season, though if the grain does not form properly he does not consider himself much of a loser. He does not depend on the *jowár* grain for food throughout the winter so much as the cultivator in some districts south of the Sutlej, but he can hardly do without the broad leaved stalks as fodder for his cattle. It is grown on the well-known *dosála* rotation already described, the *jowár* being preceded by mixed wheat and gram, or gram alone, and followed by a whole year's fallow after the harvest in October and November. The *moth* and *mung* are reaped with the *jowár*, and the grain of the pulse is then separated. The heads of *jowár* containing the seed are cut off, and beaten or trodden to separate the grain. The stalks are stacked in the field for a time to dry and then piled on the roofs of houses, and other dry places, to be used as fodder throughout the early winter. Villages which lie near the main road, and grow a large area of *jowár* often sell it to men from the city, and this is a not unimportant item in their income. But as winter draws on, there is none to spare, and each man's store of it is carefully husbanded. The crop is known either as *jowár* or *chari*, sometimes by the double name *chari-jowár*, but *chari* is the name by which the fodder part of the plant is known. The cattle of the district are so dependent on *jowár* for food, at the time of the year when the bullocks are hardest worked, that a failure of the crop is quite a calamity. Fortunately it does not often occur. Rain in the first week of July, and steady rain at in-

tervals throughout that month, and the next six weeks, is quite enough to assure the success of the *jowár* crop.

Kharíf pulses.

Moth, mung, and *másh* are the three principal pulses grown in the kharíf harvest. *Massar* is grown in the rabi. The two first named are either grown separately or with *jowár*. *Móth* is chiefly raised on the light lands of the sand ridge, and does not require so much rain as other kharíf crops. It will do fairly well in a season when the *jowár* is withered and stunted. The grain enters largely into the food of the people, and the dark green *bhusa,* formed of the leaves after the grain is beaten out, is a valuable fodder for milch and working cattle. A good deal of it finds its way to the city, as it is difficult for the cultivators to store it. Almost all the *moth-bhusa* raised in the sand ridge villages near Jandiála is thus disposed of. Excessive rain washes the soil from the roots and high winds smother the plant in sand. All it requires is moderate rain in the two monsoon months and heavy dews in September. *Mung* can be, and is grown, on firmer land particularly in that part of the Amritsar tahsíl which lies between the Sobráon Branch of the canal and the Beás. Here it is an important crop. The times of sowing and reaping are the same as for *jowár,* only it ripens a little earlier, and the broad leaves do not make valuable fodder. *Másh* is perhaps the most valuable pulse and gives a larger yield than the other two. A fairly stiff soil with a good deal of moisture is required, and it is often sown near the rivers, but in a rude fashion, without much preparation of the ground. The following winter it is often hard to tell whether a crop of *másh* has been taken off the ground or not, so little trace of it is left. It is seldom grown along with *jowár,* but is sometimes grown at the foot of the maize stalks on irrigated lands.

Til.

Sesamum or *til* occupies usually about 4,000 acres, of which one-fourth may be irrigated. A good deal is grown in and near the Ajnála Bet, and in the non-canal irrigated parts of Amritsar.

Inferior millets.

The crops known to the people as *kangni, chína, swánk,* and *bájra* are little grown being looked upon as inferior grains only to be resorted to as food when all else fails. Nor is *mandwa* (here known as *maddal*) a favorite crop. Aráíns and Muhammadan Játs grow it in the Ajnála Hithár, but the meal makes a coarse black bread, which is regarded as a poor kind of food requiring a strong digestion. The only other kharíf crop that may be mentioned is *mirch* or chillies. It is grown near the city, and also by Aráíns in Ajnála, in the Sakki villages. The neighbourhood of Sourián is known to grow good *mirch,* not because the soil or conditions of the tract are especially favourable, but because Aráíns hold a number of villages there, and the raising of crops requiring much manure and careful tillage and giving a large money return have an attraction for them. The seed pods are

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picked by the women (the process causing much irritation to the hands) and are then dried in the sun.

Wheat.

The chief among the rabi crops is wheat. It is the principal staple of the district, and covers annually from three to three and a quarter lakhs of acres, which means 39 per cent. of the whole cropped area. At the prices ruling for the last ten years, and likely to rule for the next ten, the year must be a bad one when the total value of the wheat raised in Amritsar falls short of sixty lakhs of rupees. On irrigated land it is grown unmixed, but on *báráni* lands it is usually grown mixed with gram, the proportion being about 5 of wheat to 3 of gram. This mixture is known as *berrera* and in stating the total area of wheat above, the wheat in the *berrera* has been counted in, calculated according to this proportion. Both wheat and *berrera* are sown in October or November, the *berrera* generally rather before the most of the wheat on irrigated lands. The *báráni* crops do well enough without rain up to Christmas, if there has been the proper amount of moisture on the soil at sowing time. But, by Christmas, rain is expected, if only to keep down the ravages of the white ants, which do the crop much harm. After good rain in January and February, not much more is required in March, and the crop is ready for harvesting by the beginning of April. The wheat on well and canal lands is later, but with them the harvest is seldom delayed after the 15th of April. Threshing and winnowing operations take a long time, and it is often the beginning of June before the whole crop has been cut, carried, threshed and taken home.

Varieties of wheat.

Several kinds of wheat are grown. The best is *vadának*, distinguished by its height, the bluish green tinge of the plant before it turns colour, the flat regular ear, and length of beard. This is only grown on irrigated land, generally on a field from which cane has been taken the preceding February, and gives a heavier yield than any other wheat. It is grown all over the district, on well land for choice, perhaps more in the Nahri circle of Ajnála than elsewhere. The soft white wheat (*chitti*) is fast coming into favour, being preferred by exporters. The grain is not so full as *vadának* and when the plant turns colour it may be recognized (in spite of its name, which only has reference to the grain) by its being more reddish in tinge than other wheats. The hard red wheat (*lál kanak*) is the one most usually grown on *báráni* lands, alone and with gram. A beardless wheat called *ghoni* is also finding favour. The other three are all bearded wheats, and are rather longer in the straw than *ghoni*, a good deal of which is exported.

The land is always carefully prepared for wheat, ploughed whenever an opportunity occurs during the half-year preceding the sowing, and flattened out and pulverized with the *sohága*. Little, if any, weeding is required on irrigated land, except

when the *bughát* weed appears. Other weeds make no head at that season of the year, but if it is a wet spring the natural clover (*maina*), which is found in highly irrigated tracts, is apt to choke and obstruct the plant at a time when no weeding is possible.

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Harvesting of wheat.

The grain is separated from the straw and chaff in the well-known primitive way which has been followed by the people for centuries. The sheaves are heaped up, near a well for choice, and close to the smooth bit of hard ground selected for a threshing floor. A sheaf is about as much as a man can carry as a head load, and will yield from 12 to 16 sérs of grain, standard weight. A number of sheaves are loosed and spread out round a stake driven into the ground. To this stake the muzzled oxen, three or four abreast, are fastened and round it they tramp, beating out the grain with their feet, or to hasten the process, dragging after them a rough arrangement of wood and brushwood, shaped like a raft, and weighted with clods or lumps of fused brick from the kiln. Gradually the grain is separated, and is then winnowed from the chaff by being allowed to fall from the *chajj* or basket held aloft by the winnower. In May there is generally a hot wind blowing at some part of the day, which helps the process, and the hotter and fiercer the wind the sooner is the harvesting ended. Damage may occasionally be done, especially if the harvest be late, by untimely thunder showers. If repeated the showers swell the grain, make it sprout in the sheaf, and blacken the *bhusa*. But fortunately they are exceptional, for April and May are dry months. The broken straw or *bhusa* is carefully stored in a sheltered place near the well, in conical stacks, neatly thatched with a part of the straw which has been left long, and set apart on purpose. This is the main dry fodder for the working cattle during the next winter. The *bhusa* is raked out through a small hole at the foot of the stack until the latter falls in. The grain is taken away by potters on their donkeys to the village where it is stored in *kothís* or granaries for sale, or in *bharolas* for household use.

Gram.

The area of gram (*chole*) is about a lakh of acres, but may rise to nearly a lakh and a quarter. Two-thirds of the whole is raised in the Tarn Táran tahsíl, and the quantity grown in Ajnála is quite insignificant, not a tenth of the whole. It forms part of the crop already described under the name of *berrera*, is also grown alone on sandy lands without irrigation, and appears as a second crop on rice stubbles, or on fields which have borne a summer crop of *chari* or green *jowár*. It does not require careful cultivation, but like most spring crops needs to be first sown in fairly moist ground to germinate well. It is harvested, if grown alone, about the same time as barley, but before the bulk of the wheat. It is a hardy plant in most respects, and is only liable to damage in poor soils when rain holds off for long in early spring, when high winds with dust occur at blossoming time in March, or when there is a long spell of damp, cloudy, thundery weather. It may also be thrown

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Gram.

back, when the shoots are just coming through the ground, if light showers, followed by hot sun, cake the surface of the *maira* soil. In such a case there is nothing for it, but to break up the crust with the *sohága*, or even re-sow the field. The growth of *maina* is also specially injurious to gram sown or rice stubble. The young plants make excellent food for horses when cut green in March or early April, and the grain is well known as a food for both horses and cart bullocks.

Barley.

Barley is not a very important crop in Amritsar. It is more grown in Ajnála than in the other two tahsíls, with and without irrigation, singly or with gram, rarely with wheat, and sometimes on the stubble of rice. The total area is about a quarter of a lakh of acres, but this is the sum of a very large number of small plots. It does not seem to exhaust the land so much as wheat, and, ripening quickly, it is off the ground early in April, making room sometimes for a melon crop. When rain has held off in late autumn, and the rabi crop is shorter than usual, advantage is taken of the first Christmas rains to put in a crop of barley. Wheat would never thrive if put in so late, but barley is a convenient catch crop. On small plots on wells it is sometimes cut green for fodder and if allowed to ripen, it is not unusual to pluck the ears while the crop is standing and thresh out the grain by itself. The standing straw is then cut down and used for thatching stacks of *bhusa*. On well lands it is usual to allow the Chuhra who works on the well to sow a row of barley at the edge of the wheat fields and especially close to the water-course.

Rape.

Rape is a risky plant to grow as so much depends on nothing untoward happening while it is in blossom. It is seldom sown alone except in the south of Tarn Táran, and is rarely grown in any form in Ajnála. The commonest method is to sow it in rows, eight or ten feet apart, up and down the fields of *berrera*, a method which gives its spreading plants a better chance. Much of it is plucked up unripe for fodder and for use as *ság* or greens when the wheat is about a foot high. From its spreading habit, and from the show which it makes with its yellow blossoms, it is apt to give a false idea of the strength of the crop, if seen a little way off, and a field will be found to be of a much poorer growth when ridden through, than when seen from a distance. Rape is usually sown with a drill in deeper furrows specially made for it after the field is ploughed, and the furrows are not as a rule fully covered up after the seed has been dropped in. The seed is proverbially small, and would be liable to be smothered, if buried as deep as wheat or gram. The harvest of rape is an early one, if the frost has not injured it, and the price, owing to export, has lately been so high as to stimulate the people to grow as much of it as they safely can.

Masar.

Masar furnishes the pulse best known to Europeans as *dál*. It is grown on recently thrown up *bet* lands, on the moist shelving lands which line the banks of the Sakki nala, and as

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Masar.

a catch crop after rice on canal lands. It is especially liable to damage by frost in late February, a single night of which may ruin the whole crop. Otherwise it is a hardy plant and may be grown with success on the most unpromising soils. But the area under *masar* is small, and it is the least important of the pulses in Amritsar, except in the river villages, where it is a useful crop.

Senji.

Fully eight per cent. of the cropped area is taken up by *senji*, a luxuriant trefoil grown exclusively for fodder for cattle. It is cut green and chopped up with *bhusa, jowár*, maize stalks, or cane tops. It is grown on maize and cotton stubbles almost invariably, less often after rice. The ground is first saturated with water and the seed is then puddled into the liquid mud by the feet of the cultivator. Thereafter it requires no care, except a plentiful supply of water, and, from a Canal Officer's point of view, it is a most wasteful plant. Benefitting by the manure which had been applied to the cotton or maize which it succeeds, it grows fast and heavy and the cutting of a few square yards is enough for a head load. Once cut it does not give a second cutting like lucerne, but directly a part of the field has been laid bare it is ploughed up to be ready for preparation for the cane crop which usually follows it on well lands. Altogether it is an indispensable crop for stall-fed cattle, and is grown in every village where there is irrigation.

Vegetables and tobacco.

Melons are grown in the hot weather as an extra rabi crop. Most are grown in Ajnála and in the Kamboh villages near Amritsar, but there are few wells with *maira* soil which do not grow a patch or two. Both the small yellow melon, and the *tarbúz*, or large green water melon, are grown, as well as cucumbers. As already stated they are often found in the same field as young cotton, and are out of the way before the cotton begins to shade them. Amritsar city, with its large Hindu population, is a good market for this kind of produce, and it is also sold a good deal in the villages, at cross roads, and at canal bridges. The fruit being easily stolen, fields at a distance from a well require watching day and night, which is a drawback. Besides being grown on wells they are raised on sandy lands in Ajnála, and in the Bet of both rivers. Other vegetables, mostly grown by Muhammadans, are onions, carrots, radishes, and eggplant. Potatoes are largely planted on the rich lands round Amritsar city and now form a regular item in a recognized two year rotation. Tobacco is only grown on well lands out in the district, but heavy crops are taken off the lands near the city with the help of black liquid sewage which serves both as manure and water. The Sikhs having a prejudice against growing what their religion forbids them to use, the cultivation is confined to Muhammadans, especially Aráíns. As might be expected Ajnála produces more tobacco than the other two tahsíls together, and there it is very carefully cultivated.

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Vegetables and tobacco.

The commonest kind is one with a pink flower-spike, which at a certain stage is pinched off to check upward growth and make the lower leaves spread out. Other crops need no special mention, except *toria* which is a late kharíf or early rabi crop and which is now beginning to be cultivated largely by reason of the high price for oilseeds. The oil is inferior to that pressed from rape, but is often mixed with it.

Nomenclature of staples.

The different staples have in the above paragraphs been referred to by their popular or vernacular names. For purposes of identification the following table is given, showing the English, vernacular and scientific names in juxtaposition :—

English.	Vernacular.	Scientific.
Rice	Jhona	Oryza Sativa.
Maize	Makei	Zea Mays.
Sugarcane	Kamád	Saccharum Officinarum.
Cotton	Kapáh	Gossypium Herbaceum.
Great millet	Jowár	Sorghum Vulgare.
Spiked millet	Bajra	Penicillaria Spicata.
Pulses	Moth	Phaseolus Acontifolius.
	Mungi	Do. Mungo.
	Máh	Do. Radiatus.
Oilseeds	Toria	Brassica Juncea.
	Til	Sesamum orientale.
Italian millet	Kangni	Pennisetum Italicum.
	Swánk	Oplismenus Frumentaceus.
	Chína	Panicum Muliacrum.
Egg plant	Baingan	Solanum Melongena.
Wheat	Kanak	Triticum Aestivum.
Barley	Jao	Hordeum Hexastichum.
Gram	Chole	Cicer Ari etinum.
Linseed	Alsi	Linum Usitatissimum.
Lentil	Masar	Ervum Lens.
Trefoil	Senji	Melilotus Parviflora.
Rape	Saron	Brassica Campestris.
Tobacco	Tamákú	Nicotiana Tabacum.
Poppy	Post	Papaver Somniferum.
Potato	Alu	Solanum Tuberosum.
Melon	Kharbuza	Cucurbita Melon.
Water Melon	Tarbúz	Cucurbita Citrullus.
Onion	Gande	Allium Cepa.
Carrot	Gájar	Daucus Carota.
Radish	Muli	Raphanus Salivus.
	Maddal	Eleusyne Corocana.

Changes in agricultural system.

As regards the changes in the system of husbandry, that have been, and are, taking place, it may be noted that within the last 25 years an expansion of the rabi crop area and a contraction of the kharíf area has been slowly going on. With this there has been an increasing resort, in the kharíf, to the more valuable crops, and an abandonment of the inferior cereals, such as *kangni, swank, chína, maddal,* and *bájra*. Canal irrigation has of course had an effect on the area under rice, but improved communications, rise in prices, and facility for export, have no doubt been the causes which have led to more wheat being grown. Among other changes it is probable that gram has given way to *berrera*, that all kinds of oilseeds are more raised than formerly, while each year, as the grazing areas narrowed, the necessity for growing *senji* and green *jowár* on the irrigated lands has become more pressing. Increased

facilities for the disposal of surplus produce and increase of irrigation have naturally had the effect of making the people grow fewer, but more valuable, crops in the kharíf, and so leave more room for the raising of wheat, the grain which finds the readiest export.

Consumption and food-supply.

The areas under each of the principal crops will be found in Table No. XX, and Table No. XXI shows the estimated average yield in sérs per acre of each of the principal staples. These are cautious estimates taken from the Assessment reports recently submitted for each tahsíl.

Description of grain.	Maunds.	Sérs.
Wheat	10	32
Jowár	7	...
Gram	4	...
Maize	3	...
Barley	4	23
Inferior grains ...	3	...
Total ...	32	15

The statement in the margin is an estimate of the food-grains consumed in a year by an average agriculturist's family, consisting of five persons, one old person, man and wife, and two children. It is the estimate supplied by the District Officer to the Famine Commission of 1879.

Description of grain.	Maunds.	Sérs.
Wheat	12	...
Rice	4	...
Jowár and maize	6	...
Gram	1	35
Barley	2	...
Total ...	25	35

A similar estimate for the non-agricultural population and residents in towns is given in the margin opposite.

The total consumption of food-grains by the population of the district, as estimated in 1878 for the purposes of the Famine Commission, is given in the margin, the figures being in standard maunds.

Grain.	Agriculturists.	Non-agriculturists.	Total.
	Mds.	Mds.	Mds.
Wheat	593,888	1,354,753	1,948,641
Inferior grains ...	943,233	1,354,753	2,297,986
Pulses	209,607	203,941	413,548
Total ...	1,746,728	2,913,447	4,660,175

The figures are based upon an estimated population of 832,750 souls. On the other hand the consumption per head (0·71 sérs for agriculturists, and 0·57 for non-agriculturists), is believed to have been a little over-estimated. A rough estimate of the total production, exports and imports of food-grains was also framed at the same time and it was stated (page 151, Famine Report), that while in a good year a surplus of some 864,000 maunds was available for storage or exportation to Hindústán and Sindh, in a bad year grain was imported from the country south of the Sutlej, and from Sindh. In his Census Report for 1881, the Deputy Commissioner estimated the annual production of food-grains at 6,460,000 maunds and the annual consumption at 5,596,000 maunds. But as these calculations deal with very large figures, the result of dealing with very small

Consumption and food-supply.

factors, the smallest error may seriously affects the result. Taking wheat alone it may be taken as fairly certain that the average annual produce is 28½ lakhs of maunds. If a population of 8⅓ lakhs consumed 19½ lakhs of maunds of wheat in 1878, the present population must be consuming 23¼. This leaves a little over 4 lakhs of maunds for export, beyond the limits of the district.

Forests and arboriculture.

Table No. XVII shows the whole area of land which is under the management of the Forest Department. The rakhs in the district have already been described in Chapter I. It will be sufficient here to repeat that there are four rakhs or reserved forests managed by the Department, Gagrewál, Serái Amánat Khan, and Bohorú in Tarn Táran and Nág in Amritsar. They are all reserved forests and of no particular importance. They are under the care of the Assistant Conservator, Lahore Forest Division. Considerable attention is paid both by the Municipality of Amritsar and by the three Local Boards to the subject of arboriculture. Figures obtained from these local bodies show that at the present time 39 acres are maintained as tree nurseries by the District Board and 7 acres by the Municipality. The length of roads fully stocked with trees is, in the District, 168 acres (excluding the Grand Trunk Road which is under the management of the Public Works Department) and within the limits of the Municipality 48 acres. The income from sale of trees and loppings was Rs. 994 last year (District) and Rs. 2,980 (Municipality). The latter figures includes garden produce. The expenditure was of course far greater having been Rs. 6,367 in the District and Rs. 3,201 in the Municipality. The latter body again spends as much as Rs. 16,000 in a year on the maintenance of ornamental gardens of which the Rám Bágh is the best known. Others are known as the Aitchison and Nicholl Parks, and there are smaller gardens within the city walls, laid out on the site of fetid swamps formed by the excavations of many previous years, and gradually filled up and levelled.

Agricultural stock.

Table No. XXII shows the live stock of the district, as ascertained at the latest enumeration. Amritsar is not a district in which cattle rearing is carried on to a large extent. The grazing is very limited in area, and the great bulk of the working and milch cattle are stall fed. Twice a year the people have an opportunity of buying and selling at the Baisákhi and Dewáli fairs, but they also buy largely from itinerant cattle dealers, known as Hérs, who travel up from the Hissár and Delhi country, with picked animals suitable for cart and well work. Both bullocks and male buffaloes are used on the wells and there is not the prejudice against yoking the latter which exists in the Cis-Sutlej districts. Buffaloes certainly work more slowly and are not always so docile as well trained bullocks, but they are very largely used. It will be seen that kine are to buffaloes in the proportion of two to one. Young stock are castrated at from two to three

Chapter IV, A.

Agriculture and Live-stock.

Agricultural stock.

years old, and are then given over to oilmen, who make a profession of training them to the yoke. Often this is carried out after dark. As a rule a landholder does not keep more cattle than are necessary to work his well and plough, and to keep him and his family in butter milk. There is no great trade in *ghi*, though the Kamboh villages near Amritsar make some profit in this way. In the city large herds of milch cattle are kept by Gújars, who in the hot season take them out to the waste lands near the city, and in Ajnála, for months at a time and keep them there bringing in the milk daily. Or else they lease for grazing one or other of the rakhs in the district, or lengths between bridges of the canal bank. The village cattle during the rainy and hot weather months are driven out every day, but if they depended on what they could find by the roadsides, on the *kalar*, and on the wheat stubbles, they could not be kept in condition. It is for them that the large areas of *jawár* fodder, aud *senji* are grown, and the up-keep of his cattle in times of scarcity is a source of constant anxiety to the cultivator. There are no special breeds of cattle requiring mention. Buffaloes are almost a speciality in the district for, with the exception of Siálkot, no other district contains so many, and the fact is noteworthy as indicating the wealth of the district, for the possession of a good milch buffalo marks the cultivator as well-to-do. Horses and ponies too are numerous. Not that the breed is in any way remarkable but they are largely used by small traders, who fetch their supplies in *rareys* drawn by ponies, and they are often seen as pack animals. The Sikh Jat looks on a horse or pony simply as an animal which enables him to get from place to place with comfort, and they take little pride in their animals, and so far do not show any marked desire to improve the breed. Every well-to-do Jat and trader keeps a pony of some sort. Sheep and goats are kept by village menials, chiefly by Barais, the sheep for their wool and goats for their milk and for slaughter. For goat flesh as well as for nearly every other commodity Amritsar city is the market, and some 300 goats are daily slaughtered there for food. Mules and donkeys are largely used in the carrying trade as pack animals, chiefly on the roads to the north of the city, to Gujránwála, Fatehgarh, Siálkot and Batála. The donkeys are kept by Kumhárs, many of whom have given up their proper trade (especially in Tarn Táran, where so many wells have been closed in favour of canal irrigation), and taken to carrier's work. The Kumhár's donkey is in fact almost the only beast of burden in general use among the villages for goods which are easily divided up into loads like grain. A good donkey will carry two maunds. Camels are few, and it is doubtful whether all those entered in the return belong to this district, where there is so little suitable grazing ground for them. Where kept at all they are owned by Sikh Jats and Mazbís and are used solely as beasts of burden, very rarely for riding purposes. Carts are comparatively few. The Beás seems to be the dividing line between

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Agriculture and Live-stock

Prices of stock.

the parts of the province where these are numerous, or comparatively rare, and far the most are kept in Ferozepore and the submontane districts from the Beás to the Jumna.

The average price of stock may be taken to be as follows :—

	Rs.		Rs.
Bullock ...	40	Camel ...	80
Cow ...	25	Goat ...	4
Male buffalo ...	20	Sheep ...	3
Female buffalo ...	50		

The price of milch cows is regulated by the number of seers of milk given. Near the city the calculation is made on a basis of 7 rupees to each seer, but at the fairs fancy prices even exceeding Rs. 100 are given for good cows. Bullocks too will sometimes fetch Rs. 60 or Rs. 80 a piece and more, if young, well-trained and strong. Cart bullocks are the most expensive; male buffaloes are lower in price, owing to the demand for them being restricted, but females are valuable owing to the large yield of milk and *ghi*.

Horse-breeding.

Horse-breeding operations were first started in Amritsar at the end of 1881, when the branding of mares fit for breeding purposes was introduced, and stud horses were distributed by the Department of Horse-breeding Operations. At present there are five horses and six donkey stallions standing in the district. Particulars are given below :—

	Amritsar.		Tarn Taran.		Chahil.		Ajnala.		Raja Sansi.	
	No.	Breed.	No.	Breed.	No.	Breed	No	Breed.	No.	Breed.
Horses	1	Norfolk Trotter.	1 1	Arab. T. B. English.	1	Norfolk Trotter.	1	Arab.		...
Donkeys	1	Italian.	1 1	Persian. Italian.	1 1	Italian. Arab.		...	1	Arab.

Ordinarily there is a donkey stallion at Ajnála also, but the place is at present vacant owing to death. It is only within the last two or three years that stud animals have been located at Chahil, which is in the Tarn Târan tahsíl, the part of the district in which operations are most active and which has the best breed of horses. Chahil is favourably situated as it lies on the Lahore border and mares are brought from both districts. Ajnala is the tahsil where least success has been obtained.

The young stock got by Government stallions out of mares is shown in a table below. Mares suitable for breeding purposes are now branded with the letters V. I. and are brought before the Superintendent for the purpose at the half-yearly fairs. Unbranded mares, if approved, pay a covering fee of twenty rupees for the services of a Government stallion. Mares fit for mule-breeding are not now branded.

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Agriculture and Live-stock.

Horse-breeding.

Year.	Horses.			Donkeys.		
	Males.	Females.	Total.	Males.	Females.	Total.
1888-89	32	32	64	70	65	135
1889-90	51	30	81	88	61	149
1890-91	34	33	67	130	97	227
1891-92	38	24	62	90	82	172
1892-93	50	34	84	104	113	217
Total	205	153	358	482	418	900

It will be noticed that mule-breeding has greater attractions than horse-breeding. This is due to the fact that the mares of the district are in size more suited to be put to the donkey than to the horses which are provided and also to the high prices now obtainable for mules.

In addition to the above the District Board have in the present year purchased three Arab pony stallions for breeding purposes. These are standing at the Veterinary Hospital maintained by the Board in Amritsar city.

Agricultural fairs.

The two great fairs, the Baisákhi and Dewáli, have been already referred to in their religious and social aspect. The cattle fair is held on a piece of ground by the side of the Jullundur road, south of the tahsíl building. The ground belongs to the proprietors of Tung Pain, who cultivate the richly manured land between fairs chiefly with fodder crops. They engage to have the ground cleared of crops by the time it is required by the authorities and they either take over the manure which is left as it stands or the estimated value of it. On the whole they are gainers by the arrangement and the Local Board may be said to have now obtained a prescriptive right to use the land. The Board has built a pavilion and judging enclosure, sunk wells and planted trees on the central avenue, and there are tanks for watering purposes supplied with canal water. The fair lasts about ten days and the cattle as they are bought and sold are passing in and out in a continuous stream the whole time. Each sale is registered and a small fee taken both on sales, and in the shape of gate money. The average number of cattle exhibited at each of the fairs is shown in the margin. The averages are for the five years ending with 1892.

Detail.	Dewáli fair.	Baisákhi fair.
Bulls	2,765	5,497
Bullocks	5,640	11,837
Cows	11,007	15,115
Male buffaloes	8,835	14,403
Cow buffaloes	14,870	17,403
Yearling calves	3,463	7,813
Camels	2,331	1,643
Sheep and goats	12	36
Total ...	48,923	73,747

Chapter IV, A.

Agriculture and Live-stock.

Agricultural fairs.

Detail.	Dewáli fair.	Baisákhi fair.
	Rs.	Rs.
Cattle sold	38,723	57,651
Price obtained	5,65,252	8,30,143
Average per head	14-9-6	14-8-11
Prize money awarded	1,803	1,860
Proportion of prize money gained by residents of Amritsar ...	894	902

Figures are also appended showing details of sales, and prizes awarded. They are the averages of the same five years.

It is perhaps natural that the Amritsar people being on the spot should carry off the lion's share of the prizes, and they generally succeed in securing at least half the total awards. This is not, it need hardly be said, due to any sympathy with local owners, but is chiefly due to the fact that Amritsar people are careful to secure by purchase the best animals brought to the fairs and exhibit them. It will be noticed that at both fairs far more buffaloes than kine are exhibited, and it would be hard to beat some of the buffaloes reared in the district. The prizes are provided in cash, partly from provincial and partly local funds, and the judging is done by European and native gentlemen resident in Amritsar, while the whole arrangements are supervised and carried out by the Secretary of the Municipal Board and a numerous staff.

Horse fair

The horse fair is held at the same time on the open ground near Fort Govindgarh at the back of the Railway Station. Professional dealers here figure more largely than at the cattle fair, both as buyers and sellers. The Baisákhi fair is here too the better attended of the two (though the prices are not so good) as the following figures, giving the average number of animals brought to each fair in the last five years will show :—

Fair.	Horses.	Ponies.	Mules.	Donkeys.	Total.
Dewáli	1,995	1,074	539	678	4,286
Baisákhi	2,334	1,251	548	509	4,642

Particulars of the sales effected and prizes awarded will appear from the annexed table. Averages as before :—

Fair.	Animals sold.	Total price.	Prize money awarded.	Number of Army remounts bought.
Dewáli	3,628	2,07,537	981	130
Baisákhi	3,548	1,93,326	480	22

No prizes are given out of Provincial Funds for horses at the Baisákhi fair. All that is then given comes from local sources, which may account for a slight falling-off in the popularity of the Baisákhi horse fair in the last two or three years. The number of mules exhibited has in particular been falling-off steadily for the last five years probably because theowners can easily dispose of them without bringing them to the fair. Still

the average price obtained per head of mules is almost always greater than that obtained for horses. The average price at which animals are sold at the horse fair ranges from Rs. 54 per head at the Baisákhi to Rs. 57 at the Dewáli.

Stud bulls.

Figures are given below showing the number of Hissár bulls procured by the local authorities and distributed to the principal villages during the last five years. Seven villages in Amritsar were selected, ten in Taran Táran, and nine in Ajnála. The difficulty with these bulls is that it has not yet been found practicable to stall them and allow them to have access only to cows of approved size and breed, and likely to throw a good calf. They are allowed according to the custom of the country to roam about the village in which they have been located, and thus cover cows of all sizes and breeds, irrespective of whether they make a good match for the bull. Nevertheless they have a distinct effect on the stock of the district and are valued by the people. There is also no means of getting rid of them when they become old and useless, for the prejudices of the Hindu population forbid their being destroyed:—

Year.	Number at beginning of the year.	Received	Died.	Number at end of the year.
1888-89	18	...	2	16
1889-90	16	10	...	26
1890-91	26	...	2	24
1891-92	24	...	3	21
1892-93	21	...	...	21

There are now no Hissár rams located in the district for breeding purposes.

SECTION B.—OCCUPATIONS, INDUSTRIES, COMMERCE AND COMMUNICATIONS.

Occupation of the people.

Table No. XXIII shows the principal occupations followed by males, as returned in Table XVIIB at the census of 1891. The figures would perhaps have been more useful if they had shown the occupations of none but males over 15 years of age, but this information is not available by districts. Consequently the table, as it stands, shows also the occupation of infant males, which of necessity has been put down as that followed by their fathers. The census table above quoted shows the occupations of females as well, but this it has been thought unnecessary to abstract. Two-thirds of the males in towns are of the age of 15 and over, and three-fifths in the rural tracts, so a rough calculation can be made if it is desired to discover the occupations of males of that age. The figures in the table may be thus summarized:—

Chapter IV, B.

Occupations, Industries, Commerce and Communications.

Occupations of the people.

Government	2·2
Pasture and agriculture	47·5
Domestic service	10·1
Artizan	25·9
Commerce and transport	4·1
Professional	4·3
Indefinite and independent	5·9
Total ...	100

The classification must always be unsatisfactory, as explained in Chapter XII of the Census Report, on accouut of so many persons following several occupations distinct from each other, like the *kumhár*, who may be a potter, a brick-maker, a donkey driver, or a common carrier; or the Chuhrá who is both a scavenger and an agriculturist, and for this reason it is impossible to give an exact idea of how many should properly be classed as agricultural and non-agricultural. The Chuhrás form 12 per cent. of the total population, and very nearly all either combine agriculture with their legitimate occupation, or depend in great measure for their livelihood upon the yield of agricultural occupations. More detailed figures will be found in the original Census Table No. XVIIB, and abstracts Nos. 90 and 93 appended to the report of 1891.

Manufactures.

Table No. XXIV gives statistics of the manufactures of the district, as they stood in 1893 and Table No. XLVA gives similar figures for the manufactures of Amritsar city.

Perhaps the most important among the numerous manufactures of Amritsar are those of *pashmína* (or shawl wool), silk, and carpets.

Pashmína.

Pashm is the vernacular name for the fine wool of a breed of goats found in and beyond the Himalayas, and the word *pashmína* is used in speaking of any fabric made from that wool. *Pashm* is imported from Thibet *viá* Simla, the Kulu valley, or Pathánkot, and to a less extent from Kashmír. The wool is brought down in its natural state to Amritsar, where it is cleaned, carded, sorted out, and sold to the manufacturers and master-weavers. The weavers are mostly Kashmírís, but there are also some Panjabi Muhammadans among them. The manufacture, which requires the utmost skill and delicacy of manipulation, is learned by the workmen from the earliest childhood. Children are apprenticed to master-weavers, who after a time pay for their services, but usually to their relatives. The pay ranges from Re. 1 a month for a child to Rs. 4 a month for an adult weaver. Very few get as much as Rs. 5 or Rs. 6 a month. The payment is made in advance, and if an apprentice leaves his employer before his advances are worked off, the next emloyer is by custom responsible for the balance.

The most valuable kinds of *pashmína* are those which are made of fine *pashm*, without the admixture of inferior wool, such as that which is imported from the province of Kirmán in Afghánistán. The best manufacturers do not use this Kirmáni

Pashmina.

wool at all, but cheaper fabrics are often adulterated with it, and this among other reasons, has caused the decay of the industry, which has been steadily going down-hill for the last thirty years. The fabrics are either plain self-coloured cloth, known as *alwán*, *malida*, &c., either white, blue, smoke-coloured, or red; these are made up into lengths or *táns*, and are cut up as required or else are embroidered into a variety of patterns with silk. Or it may be woven into shawls, plain or embroidered, some of which are known as Rámpur *chádars*, the thread being previously dyed and wound off for the purpose. The shawls in which the pattern is produced in the loom are the most valuable: in others the pattern is produced on a ground-work of plain coloured *pashmína*, by embroidery with the needle and fine *pashm* thread; such shawls are called *amlikár*, as opposed to the *kánikár* or loom-woven.

Pashm wool is sold at about Rs. 2 a *sér*, *Kirmáni* or *Waháb sháhi* wool at about Re. 1-4. Long shawls made in Amritsar of the best quality fetch about Rs. 200 each, though the price was some years ago quite double this. Square shawls fetch smaller prices, but *jamawárs*, a kind of shawl distinguished by being worked in stripes, fetch Rs. 300 each, or, if of very fine quality, as much as Rs. 400. *Rumáls* and Rámpur *chádars* may be sold at prices ranging from Rs. 20 to over a hundred rupees, according to the fineness of the thread.

The inferiority of shawls made in Amritsar to those imported from Kashmír, has frequently been noticed, and is variously attributed to the air and climate of Kashmír, and to the quality of the water used in dyeing, &c. But the chief cause of the superiority of the Kashmír work is that the adulteration of the shawl wool with that of Kirmán is never practised. It is believed that its importation into Kashmír is forbidden. Another reason is that, in Kashmír, the separation of the coarse hair from the finer under-wool, and the spinning, is much more carefully performed.

On the other hand, the colours used in Amritsar are better. Cochineal dye (*kirm*) is used in preference to *lákh* for the scarlet shawls, and the Amritsar blue and green dyes are said to be also finer than the cheaper colours used in Kashmír. Whatever may be accepted as the true cause of the difference, it is beyond doubt that the Kashmír fabrics command a higher price in the market than those made up in Amritsar.

But the industry has long been on the wane, and shows no signs of recovery. It was first introduced about 90 years ago, when Ranjít Singh was beginning to extend his rule in the Punjab. In a short time, there were about 300 looms (known as *dukáns*) at work, and shawls, &c., to the value of about Rs. 30,000 were yearly manufactured in the city, besides what was imported from Kashmír, and other parts of the hills. Part of this was sold in Amritsar, and the remainder was exported to Haidarábád, in the Deccan, Lucknow, Delhi, and the Native

Chapter IV, B.

Occupations, Industries, Commerce, and Communications.

Pashmina.

States of Rájpútána. Then, in consequence of one of the periodical famines in Kashmír, there was, about 60 years ago, a large influx of skilled Kashmíri weavers into the city, which gave a decided impulse to the trade.

Export of Indian shawls began about 20 years later, and it is said that when the trade was most flourishing, there were as many as 4,000 looms at work in Amritsar, turning out work which, with what was imported, is estimated to have been of the total value of about ten lakhs of rupees. European exporting firms had their agents in the city, and the trade was the principal one of the district. But the fashion changed, adulteration began, and the trade has now been dwindling for many years. The wearing of shawls was given up in Paris, and the rest of Europe followed the lead of that city, and it is probable that, at the present time, the number of looms is less than 1,000, and the outturn does not reach in value more than two lakhs of rupees. The market is confined to Hindústán, especially Lucknow and Haidarabad. It is not likely to decrease much more, for the custom of wearing shawls and wraps of costly fabrics by wealthy natives is slow to change, and there will always be a certain demand. But the prices, as well as the extent of the industry, have much decreased, and no recovery in this direction is to be expected.

Silk.

The manufacture of silk piece-goods however is still largely carried on. The wearing of silk has become much more general among all classes of natives, with the increase in wealth, and rise in the standard of comfort. Raw silk used to be imported from Bokhára, and dyed in Amritsar. It was then exported to different places in India, or else woven up into fabrics known by various names. Plain silks are known as *daryái*, striped fabrics as *gulbadan*, and shot silks, or self colours varied with a cross thread of another colour (*dhúp chán*) are coming much into favour. But the import from Bokhára is now very small, a brisk trade in China silk has sprung up, and the silk used and made up in Amritsar now chiefly comes from Shanghai, *viâ* Bombay, Calcutta and Karáchi. The market has extended. There was a time when silk was worn only by nobles and courtiers, but a demand for less costly fabrics has sprung up, and silk can now be sold in almost any of the large cities of Hindústán to all classes of the community. Whereas that woven in Amritsar once chiefly came *viâ* Pesháwar, it is now exported from Amritsar to Pesháwar, Ráwalpindi and Sind. Probably about 2,000 looms are now at work and the outturn is of the value of quite two lakhs of rupees. Silk is largely used for the embroidery of *phulkáris* on a cotton ground.

Carpets.

Carpet weaving has always been carried on to some extent in Amritsar, but only began to assume importance as an industry about the time when the trade in *pashmína* began to decline. Many *pashm* weavers, thrown out of employment, took to carpet weaving and were glad to work for a small wage, and the enterprise of one well-known firm has now brought the manufac-

Carpets.

ture of carpets into prominent notice. Amritsar carpets are now shown at most of the great International Exhibitions, and are known all over the world as well as in India, where they are bought up as fast as they can be turned out. The industry is mainly in the hands of wealthy Hindús, who, under European supervision employ Muhammadan weavers all working on the contract system and entertaining their own staff of workers. The Native States and Central Asia are ransacked for old and choice patterns, while the utmost care is taken in the selection of the warp, the wool, and the vegetable dyes. *Pashmína* wool is even used for the finest description of carpets, and the work is all done by hand, the weavers working in batches of from 4 to 10 men at each carpet, from a written pattern which gives directions as to every stitch. One firm has as many as 150 looms at work, and has numerous agents in Europe, for the disposal of the carpets turned out. Prices vary according to the fineness of the wool used and may range from Rs. 12 a square yard to as much as Rs. 50.

Minor industries.

A small manufacture of acids and chemicals, such as sulphate of copper (*nila thothiya*) is carried on. Soap is rather largely made for export to Kángra and the north. Gold and silver-thread, ribbon, spangles, &c., for embroidery is manufactured under the names of *ghota kinára, sulma, kalábatún*, &c. Embroidery in gold-thread and silk is also carried on. Ivory carving is practised with considerable success, but is chiefly confined to combs, paper-knives, card-cases and toys; though inferior to the work of China and of other parts of India, the design and execution, considering the very rude tools employed, are far from despicable. The common manufactures of country cloth, pottery, &c., need no especial remark, as they are universal, and not more characteristic of Amritsar than of any other town or city in the Punjab.

More than one firm has started works for the cleaning of cotton by machinery, and expensive machinery was imported in 1889 by a private European firm under an arrangement with Government, for the compressing of *bhúsa* mixed with grain into cubes of cattle fodder. The works have now been purchased, and are carried on by Government.

Mr. Lockwood Kipling, late Principal of the Lahore School of Art, kindly furnished for the last edition of the Gazetteer (issued in 1884), the following note on some of the special industries of the district. It is reproduced here unchanged, as it is still in almost all respects an accurate description, and Mr. Kipling had a unique knowledge of the subject:—

Architecture and decoration.

"It has been remarked in the notice of the history of this district that the Sikh temple buildings are small, not of a high order of architecture, and are overlaid with a plating of gilt copper and beautifully decorated internally. A close examination shows that, while the Sikhs displayed no great originality in their architecture and were content to borrow the inspiration as well as frequently to plunder the actual materials of Musalmán buildings, they had made some progress towards the development of a style of art which might have presented

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some interesting features. There is more in fact in the Sikh treatment of Muhammadan architecture than strikes an ordinary eye; for like the Jain adaptations of similar elements, it promised to lead through a natural sequence of growth to new and probably attractive forms. Mr. Fergusson says of the Amritsar golden temple or Darbár Sahib that 'it is useful as exemplifying one of the forms which Hindu temple architecture assumed in the 19th century and where for the present we must leave it. The Jains and Hindús may yet do great things in it, if they can escape the influence of European imitation; but now that the sovereignty has passed from the Sikhs, we cannot expect their priests or people to indulge in a magnificence, their religion does not countenance or encourage.'

"Very few religions officially countenance or encourage magnificence; they usually, indeed, begin by denouncing it; but as their professors grow rich and prosperous they almost invariably lapse into decorative pomp. Not only is the upper storey of the Darbár Sahib sheathed in plates of richly embossed and heavily gilded beaten work in copper, but the lower storey is encased in a panelling or wainscot of slabs of marble inlaid with cornelian, mother-of-pearl, serpentine, lapis-lazuli, and other stones resembling in technique the work on the Agra Mumtaz Mahal, but marked by some notable differences of artistic treatment. The Sikhs are really as fond of decoration as other Hindús, and they continue to spend large sums of money on beautifying their temple. Wealthy members of other castes are permitted (and find it good policy) to present contributions in the form of inlaid marble slabs or copper plates with which parts of the interior, formerly painted in fresco merely, are now being covered. The spirit of catholicity and tolerance which practically obtains in the matter of religious benefactions might surprise those who are accustomed to look on the caste system as absolutely and in all respects shutting off each division from the rest.

"The general supervision of the temple is in the hands of a leading elder, at present, (1884), Rai Kalyán Singh, [now, 1893, Bhái Gurbakhsh Singh, son of Bhái Parduman Singh, Ed.] under whom is a large staff of servitors, including certain craftsmen. Attached to the foundation is a workshop, where marble masonry is constantly being wrought for the repair of the shrine. The workmen are Sikhs, and they have the peculiarly leisurely way of addressing themselves to labour which everywhere distinguishes those who take the daily wage of a wealthy corporation. The great difference between their work and the similar *pietra dura* of Agra lies in the introduction of living forms, as fishes, birds, and animals; sometimes the figure of a devotee to whose beard is cleverly given a naturalistic air by its being formed of a piece of veined agate is introduced. The designs, too, though over suave and flowing in line like all modern Indian work, are less Italian in character than those of Agra, and are marked by that local character of all Sikh ornament, which is much easier to recognise than to describe. It is notable that no attempt has been made to apply the marble inlay to the modern drawing-room uses by which alone the Agra inlayers of to-day manage to pick up a living. No card-trays with jasper butterflies or inkstands with wreaths of vine foliage are offered to the public in Amritsar; and the existence of the industry is unknown to many of the residents.

Work in metals.

"The embossed copper work is wrought independently of the temple by *chhateras* or chasers who, like others of their craft, also work in silver on occasion. The doors of the central building in which the Adi Granth is kept during the day are sheathed in silver, and are good specimens of this interesting and beautiful art.

"The Sikhs have a tradition that, at the consultations held before beginning the golden temple, it was proposed to make the building gorgeous with pearls, jewels and gold, but that for fear of robbery plates of gilded metal and slabs of inlaid marble were eventually adopted. The metal plates were evidently suggested by the temples of Benares, to one of which, that of Bisheshwár, Mahárája Ranjít Singh contributed gilded coverings for the domes. The temple at Patna, the birthplace of Gúru Gobind Singh, it may be noted, was in great part built by his liberality, and it is kept in repair by Punjab Sikhs to this day.

"The beaten metal work is relatively cheap, a large copper panel about 2 feet 6 inches square, covered with foliage in relief of excellent execution, costing Rs 24. It is obvious there are many decorative purposes to which, if our public and private buildings were not so painfully poverty stricken, this art could be applied. Recently a copy of one side of the large door leading from the Akhal-bunga to the temple has been executed for the South Kensington Museum. The

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side that is turned to the wall, however, is even more interesting than that selected for reproduction, being a very curious and admirable piece of ivory inlay. Very few of the visitors to the temple are aware of the existence of this inlay, and it is possibly owing to the accident of this being usually turned to the wall and out of sight, that ivory inlay does not form one of the artistic industries so curiously kept alive by Sikh piety. Fresco painting also forms part of the decoration of the interior of the temple, and it seems to be restored more frequently than is necessary. The work of to-day is inferior as decoration to that originally wrought. Flowers, especially roses, are treated in a naturalistic manner, and crowded masses of detail in painfully brilliant colours replace the simpler and more ornamental forms of early work.

Wood-carving.

"The city of Amritsar contains some good specimens of architectural wood-carving; and, although there cannot be said to be a large trade, the carvers and carpenters of the town turn out some excellent work. The town is claimed indeed by the craft as the head-quarters of the wood-carver's art in the Province. Whether this is true may be questioned; but it is certain that some of the best pieces, such as carved doors, &c., contributed to the Panjab Exhibition, 1881-82, came from Amritsar.

Metal-wares.

"Brass-ware is wrought in considerable quantities and exported. There are two distinct schools of metal work in the city, one producing the usual brass and copper-ware of the plains, and the other the tinned and chased copper peculiar to Kashmír, which is made for the use of the large colony of Kashmíris by their compatriots. Of the first there is not much to be said.

"Brass casting is well done, but the work is not ornamented to such an extent as at Rewári or Jagádhri. A few grotesque figures and objects used in Hindu worship are produced, but they are like all Punjab figure work in metal, much inferior to that of Southern India.

"The type of the Kashmír work is a large copper Samovar with a perforated base admitting air to a charcoal stove which occupies the centre of the vessel. This form is of course an importation. Salvers or *thalís* are also made in copper which is tinned and enriched by concentric bands of ornament cut through the tin into the copper ground. When new, the effect of the red lines on the dull white ground is not unpleasing.

Ornaments.

"Zinc ornaments for use by the poorest classes are rudely cast, and in som streets the whole of the moulder's operations are carried on in the open air. It is noticeable that the patterns are inferior to those made in Central India and in parts of the Bombay Presidency, where this cheap material is largely used, and where flexible chains with interwoven links are cast at one operation.

"Large quantities of mock jewelry are turned out. Brass, coloured glass, mock pearls, tinsel and gilt wire with coloured beads are the raw material, which is combined with surprising skill. These articles are sold at fairs and also in large numbers in the *bazárs* of all towns, and considering their gorgeous appearance when new they may be fairly considered cheap.

"At Jandiála, in this district, brass-ware is made for exportation, and the town also has a name for *ekka* wheels.

Ivory.

"The ivory carving of Amritsar probably began with the comb trade. Combs are necessary to Sikhs and form a permanent portion of their attire. Box wood is used in large quantities, and cheaper woods are also employed; but the best comb is made of ivory, decorated with geometric patterns in open work like delicate ivory lace. Paper knives, and the long parting comb of the European toilet are also made. Occasionally sets of chessmen and similar small articles are carved, but they are comparatively rare.

Iron.

"The blacksmith's craft, generally backward, is not much more advanced here than elsewhere. The *dol*, a bowl-shaped bucket resembling those attached to mediæval wells in France, is neatly made in rivetted sheet iron in some numbers, and it is curious that notwithstanding the very cheap rate at which English nails are imported, it should still pay the local smiths to make large quantities of nails.

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"The fact is European ingenuity is directed towards making the nail as unobtrusive as possible, while the native carpenter prefers to show it.

"A long and slender nail with a large clout head is his favourite form, and it is driven without mercy through the most delicate carving. Most native doors and windows are disfigured by this nail head, which stains the surrounding surface, and tells among the carving as a large black blot. Hill iron was formerly much used, and it is still spoken of as Suket Mandi iron. It is preferred for its softness and malleability by some smiths, but English iron is driving it out of the market.

Woollen goods.

The manufacture of *pashmína* or shawl wool into cloths of various texture and qualities, which is the leading trade of Amritsar, has been already noticed at some length. Opinions differ as to the prosperity or decadence of the shawl trade But it must be a long time before the habit of shawl wearing common among the upper classes of natives dies out entirely; and although the European demand is variable, and foreign looms are quick to imitate Indian fabrics, the Amritsar dealers have displayed a facility in following changes of fashion which is very unusual among oriental products. The peculiarly soft and silky character of *pashmína* fabrics, even when the material is largely mixed with inferior wool, is unimitable by European power looms. A beautiful texture of fine shawl cloth, composed of equal parts of silk and *pashmína* is now made. The fabric is lustrous and exquisitely soft, and is woven in self-colours. Modern taste inclines to plain surfaces, and the numerous sub-divisions of the trade dependent on the old style of coloured work such as dyers, embroiderers, *rafugars*, &c., have undoubtedly suffered a good deal from the changing fashion.

Carpeting.

"The introduction of carpet-weaving promises to fill up to some extent the gap created by the falling off in the demand for elaborate shawls. The most important establishment employs about 300 persons who work on fifty looms. The greater part of these are boys, apprentices or *shagirds*, who are learning the trade. There are also several other smaller manufacturers. The Amritsar carpet, so far as can be judged from the products of the first years, promises to have a distinctive character. The designs are mostly made by Kashmíris, and are based on shawl pattern motives. The colouring is very dark, sometimes rich, but inclining to gloom. The texture is much lighter than that turned out by the Jails, and the carpets are softer and more pliant, but there is no reason to doubt their wearing qualities. In this respect they resemble, as might be expected, the carpets of Kashmír which are still softer and looser. Nearly all are sent to London or New York, and they appear to be unknown among Anglo-Indians. The Central Asian fabrics known in the market as *khoten* carpets are frequently brought into Amritsar. Many of these are admirable in colour and design and marked by an almost Chinese character. They have not, however, been used as models for imitation. A large number of Amritsar carpets were shown at the Calcutta Exhibition, 1883-84.

Silk.

"The silk trade of Amritsar is large and varied in detail. Raw silk is imported from several sources, but chiefly from Bokhára *viâ* Kábul. None of the raw material, however, produced in the neighbouring district of Gurdáspur, all of which is sent to be worked up in England, is used at Amritsar. Large quantities are dyed and used in *phulkáris* which are now a trade product of the place. The silk and gold belts and edgings absorb some, and there is a considerable production of woven silk.

"Silk embroidery on woollen or *pashmína* fabrics is apparently not now so much in favour with Europeans as formerly. There is no production of mixed silk and cotton goods as at Multan, &c."

Part of what Mr. Kipling wrote in 1884 must now (1893) be taken as requiring modification. For instance, the trade in *pashmína*, as already noticed, has certainly fallen off, and it is no longer correct to say that the Amritsar carpets are unknown among Anglo-Indians, or that the raw silk is chiefly imported from Bokhára.

Course and nature trade.

There are no statistics available for the general trade of the district, though the total value of the imports and exports

of the Municipality of Amritsar for the last few years will be found in Chapter VI.

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Course and nature o trade.

The chief products of the district are food-grains, cotton, oilseeds, fruits and vegetables. The exports and imports of food-grains have already been noticed in Chapter IV. The trade of the district generally is so nearly coincident with that of its central emporium Amritsar city, that no separate discussion of it would be useful. Besides the city, whose trade is described in the following pages, the only trade centre worthy of notice is the town of Jandiála, which is known for its manufacture of brass and copper vessels, in which it has a brisk export trade. There is some export trade in *phulkárís* and coarse cotton cloth manufactured in the villages.

Trade of Amritsar city.

The trade of Amritsar is the largest and most flourishing of any city in the Punjab. The value of the annual imports is estimated at two crores of rupees, or £2,000,000 sterling, and the exports amount to about one-half crore. The extent of commerce is shown in Chapter VI, and is also indicated by the amount realized from the octroi or *chungi* tax, an *ad valorem* duty at various rates on imports for local consumption, or re-exportation, either in the same or a different form. The table on the next page, exhibiting the increase of the octroi duties since they were first levied in September 1850, will show at a glance what progress the trade of Amritsa has made since the annexation of the Punjab. In some years the duties have been realized (as at present) under direct manaement by the District authorities ; in other years they have been farmed out. Tables of imports and exports are given in Chapter VI.

The trade is carried on with Bokhára, Kábul, Kashmír, Calcutta, Bombay, Sind Rájpútána, the North-West Provinces, and all the principal marts in the territories under the Punjab Government. The extent of the trade with Bokhára is remarkable, considering its remoteness, and that it is all carried by beasts of burden.

The chief articles traded in are raw silk, silk cloth, gold and other metals, piece-goods of cotton, and wool, Indian and China teas and other articles. The total value of the imports and re-exports of these staples is about 75 lakhs of rupees.

Table showing increase in octroi duty since annexation.

Year.	Percentage of duty.	Amount realized.
		Rs.
September 1850—August 1851 ...	½ per cent.	40,990
Do. 1851— Do. 1852 ...	Do. ...	43,000
Do. 1852— Do. 1853 ...	Do. ...	47,800
Do. 1853— April 1854 (8 months) ...	Do. ...	32,000
1854—55 ...	Do. ...	50,000
1855—56 ...	Do. ...	53,000
1856—57 ...	Do. ...	72,000
1857—58 ...	¾ Do. ...	77,545
1858—59 ...	Do. ...	82,613
May 1859—October 1859 (6 months) ...	Do.* ...	47,735

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Trade of Amritsar city.

Table showing increase in octroi duty since annexation—concld.

Year.	Percentage of duty.	Amount realized.
		Rs.
November 1859—October 1860 ...	1¾ per cent. ...	98,689
1860—61 ...	Do. ...	1,14,323
1861—62 ...	Do. ...	1,16,994
1862—63 ...	1¼ Do. ...	1,49,484
November 1863—March 1864 (5 months) ...	Do. ...	66,523
April 1864—April 1865 (13 months) ...	1½ Do. ...	2,00,000
1865—66 ...	Do. ...	1,77,762
1866—67 ...	Do. ...	1,80,717
1867—68 ...	Do. ...	2,01,685
1868—69 ...	Do. ...	2,12,230
1869—70 ...	Do. ...	2,17,212
1870—71 ...	Do. ...	1,70,971
1871—72 ...	Do. ...	1,98,008
1872—73 ...	Various ...	2,10,000
1873—74 ...	Do. ...	1,63,000
1874—75 ...	Do. ...	2,79,071
1875—76 ...	Do. ...	2,58,322
1876—77 ...	Do. ...	2,76,702
1877—78 ...	Do. ...	2,72,078
1878—79 ...	Do. ...	2,49,966
1879—80 ...	Do. ...	2,47,501
1880—81 ...	Do. ...	2,63,732
1881—82 ...	Do. ...	2,25,034
1882—83 ...	Do. ...	2,61,933

In the figures for the last fifteen years given in the above table, it is possible that there may have been included sums levied as octroi on goods which were merely passing through, and were intended for immediate re-export, and refunds of octroi have not always been excluded. The average octroi collections during the last ten years, ending with 1892-93, have been Rs. 2,35,614, and only twice have they fallen below 2¼ lakhs. In making this calculation, refunds of octroi have for each of the last three years been excluded from the total collections.

The principal articles of *import* are :—

Grain, pulses, sugar, oil, for local consumption and re-export to Ferozepore, Mooltan, Sukkur, and Karáchi.

Salt from Pind Dádan Khan (the local mart for the Salt Range mines).

Tobacco from the Punjab and North-West Provinces, for local consumption and re-export to the hills.

Cotton, raw, and manufactured in the country, for local consumption and re-export.

English piece-goods and thread, from Calcutta and Bombay, for the local market, and export to Kashmír, Pesháwar and the North-West Frontier.

Pashmína-goods, shawls, &c., from Kashmír and Núrpur, for export *viâ* Calcutta and Bombay.

Pashm (shawl) wool.—Tibet *viâ* Kashmír and Rámpur on the Sutlej, for local use in manufacture.

Silk, raw and manufactured, from China, *viâ* Calcutta, and Bombay, for re-export and local manufacture.

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Broad cloth, from Bombay and Calcutta, for local consumption and re-export.

Blankets, from Kasúr (Lahore district) and Gujránwála, for the local market.

Glass, Earthenware, English Leather, Saddlery, Cutlery and Miscellanies, from Calcutta and Bombay, for the local market and re-export to the north and north-west.

Metals and Hardware, from Bombay and Calcutta, and hill iron from Suket, &c. Metals also come from the North-West Provinces.

Tea, from China *viâ* Bombay in small and decreasing quantities: from Kángra, Dehra Dún and Almora direct. Re-exported to Bokhára and Mashad *viâ* Bombay.

Dye Stuffs, Madder, Cochineal, Saffron, Alum, &c., from Multán, Kashmír, and many sorts from Calcutta and Bombay, for local consumption in silk and wool-dyeing, for the manufactories, and for re-export.

Country paper from Siálkot, Lahore, and Kotla.

Drugs and Groceries, from Kábul, Calcutta, Bombay, the hills, &c., for local consumption and re-export.

Horses, from the hills, Ráwalpindi, &c., for export, principally eastward.

Camels, from Lahore, Montgomery, &c., for export to the hills, Peshawar and Jullundhur.

Cattle, from Cis-Sutlej, and from Lahore and Montgomery, &c., for export to the hills, Ráwalpindi, Pesháwar, &c.

Hides and Leather, for the local maket and for re-export to Calcutta, Bombay and the hills.

Charcoal, firewood, fodder and *tat*, a course gunny cloth, may be also added to the list. Charcoal comes *viâ* Pathánkot and from the Bar tracts.

Trade of the district.

The trade of the district all centres in Amritsar city, besides which the only town having any pretensions to commercial importance is Jandiála. There are minor *bazárs*, in Majitha, Tarn Táran, Vairowál, Rámdás, Atári, Chamiári, Rája Sansi, and Vaneki. But the trade in them is purely in local commodities, and they are quite dwarfed by the city, which tends to draw all the trade of the district to itself.

The chief products of the district are grain and pulses, sugarcane, cotton, oilseeds, fruits and vegetables.

The principal grains are wheat, maize, rice, and barley. Wheat in particular is largely grown, and about four or five lakhs of maunds are on an average exported. It is not only supplied to the Amritsar market, but exported by rail from every Railway station in the district. None is exported by boat *viâ* the Beás. Pulses are exported from the Amritsar tahsíl to a less extent, and it is not often that sufficient *jowár* grain is raised to admit of export. In fact it is imported in

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Trade of the district.

many years from the Málwa. *Gur* is brought from the Jullundur Doáb and from Batála. That produced in Amritsar and Ajnála is largely consumed in the city and locally. The growing of cotton first received a stimulus in consequence of the American war 1861-62, which sent prices up, but the export of cotton fell off again shortly after. It is still required a great deal for local consumption, and is manufactured into *susi* and other kinds of coarse cloths in almost all villages of the district. There is a special trade in thick cotton wraps in Jandiála. Some is exported now to Jammu, Mooltan, Ludhiána, Patiála, &c., and no doubt eventually finds its way back in the form of cheap cotton piece-goods to some extent, from Europe.

The oilseeds of the district are *saron*, *til*, linseed, *toria* and *taramira*. They are exported to a large extent from the Tarn Táran tahsíl, in consequence of the high price lately ruling.

Fruits and vegetables are grown chiefly for the Amritsar market, but there is a considerable import of mangoes from Hoshiárpur and Jullundur by cart in the summer. *Sarda* melons and dried fruits are brought down by rail from Afghánistán *viâ* Pesháwar and the Gomal Pass.

Paper is imported from Siálkot and Lucknow. It is not now made in Ajnála, though at one time there were paper works at Saurián in that tahsíl. Wool has already been noticed.

Ghi is not produced in sufficient quantity to meet the local demand. There is a considerable import from the Jammu hills and Siálkot, the district in which buffaloes are kept in largest numbers. Also from the Dalhousie hills *viâ* Patháukot, and from the waste tracts of Lahore and Montgomery.

Opium is only grown by persons who are addicted to the use of it, and is consumed only by them, in the form of *post* or poppy-heads. The pure drug is imported from Shahpur, Umballa, and Rájpútána-Málwa. Brass and copper vessels are made in Jandiála and Sohián Kalán, and sold in Amritsar.

The imports of the district have already been noticed in connection with the trade of Amritsar city.

The district however imports grain and cotton, and *gur* from Gurdáspur and Batála, wood and charcoal from the hills and the Bár; the hills also supply lime, *ghi*, hemp and *charas*. Sugarcane comes too from Hoshiárpur and Jullundur; timber down the river to Vairowál in small quantities from Chamba and the Himálayas.

Prices, rent rates and interest.

Table No. XXVI gives the retail *bazár* prices for the last 20 years. The wages of labour are shown in Table No. XXVII, and rent rates in Table No. XXI; the former are taken from the published Administration Reports of the province and the latter are the result of detailed enquiries made throughout the district at the time of the recent settlement of 1892-93. Sales and mortgages have already been noticed at the end of Section D, Chapter III.

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Weights and measures.

The local unit of area is the ghumáo. The scale is as follows :—

9 sarsahís	...	= 1 marla.
20 marlas	...	= 1 kanál.
4 kanáls	...	= 1 bigha.
2 bighas	...	= 1 ghumáo.

Sarsahis are too small to be taken notice of in the land records and are neglected. And the *bigha* is not recognized officially except in stating rates of rent, though it is commonly referred to by the people, far more commonly than the *ghumáo*.

The measure of length in land mensuration is the *karam* or *kadam*, which is five feet long. A *sarsahi* is one square *karam*. Thus a *marla* is 25 square yards, a *kanál* 500 square yards and a *ghumáo* 4,000 square yards. An English acre is equal to 9·68 *kanáls*. To convert *kanáls* into acres exactly, this figure must be used as the divisor, but a rougher way is to reject the last figure of the *kanáls*, and divide what is left by 30, adding to it the result, plus one more if the rejected figure be more than 4. Thus 300 *kanáls* are equal to 31 acres, and 309 to 32 acres. To convert *ghumáos* into acres, add two ciphers and divide twice by eleven, reckoning each odd *kanál* as $\frac{1}{10}$th of an acre and each two *marlas* as $\frac{1}{100}$th. The Amritsar land-measure is that in use all through the Bári Doáb.

Besides the English standard, traders in Amritsar city still use a yard of 40½ inches for country *pashmína*, and one of 39 inches for real *pashmína*. For measuring timber and buildings a yard of 32 inches is commonly used, but it is probable these will all be displaced sooner or later by the standard yard.

The standard maund of 40 sérs, or 80 pounds, is known in the district, but needs to be specially defined as a *man pakka*, for the agriculturists use a different standard of weight. Their maund, or *kacha man*, is equal to 16 sérs *pakka*, instead of 40, but it contains 40 *kacha* sérs like the standard measure.

The following is the standard scale :—

8 chawal	...	= 1 ratti.
8 rattis	...	= 1 masha.
12 mashas	...	= 1 tola.
5 tolas	...	= 1 chitak.
16 chitaks	...	= 1 sér.

But in arriving at the local *sér*, which is ⅖th of the standard *sér*, the scale is :—

2 tolas	...	= 1 sarsahi.
16 sarsahís	...	= 1 sér.

Thereafter the two scales are the same. Some traders have special weights. Thus in weighing sugar, coffee, brass, and cloves in Amritsar city, a maund of 38 sérs is, or until quite lately was, in use : for quicksilver and *shingraf* the maund is 42 sérs, for tea 50 sérs. Dealers in cochineal dye reckon 107 sérs to the maund; while 48 sérs of silk, and 42½ sérs of cardamum, or of resin, go to the maund.

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Communications.

The figures in the margin show the communications of the district. The river referred to is the Beás, on which rafts of timber, and occasionally country boats, are seen plying. The Rávi is too low during most of the year to be navigable.

Communications.	Miles.
Navigable river	41
Railway	61
Metalled road	72
Unmetalled road	319

Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance drawn by officials. Table No. XIX shows the area taken up by Government up to date, for various purposes in the district, the principal of which are roads, railways, and canals.

Ferries.

A list of the ferries on the river Rávi which are controlled by the Amritsar authorities is given herewith:—

Name of Ferry.	Miles from point at which river enters district.	Number of boats kept up.	Remarks.
Jassar	—3	4	Beyond Amritsar border.
Kassowála	1	6	
Phúlpura	4	2	
Daúd	6	4	
Daiwála	12	10	
Mírowál	16	5	
Bhainián	18	5	
Liddhár	20	2	
Bhindián	24	3	
Vaire	28	2	
Kakar	32	8	

Each ferry has from 2 to 4 boatmen stationed at it. Some of the ferries, such as Daúd and Mírowál, take their names from villages in the Siálkot district. The leases are sold each year separately, or in pairs, to the highest bidder, and the immediate controlling staff consists of a Darogha and a staff of peons.

A list is subjoined of ferries on the Beás river managed from Amritsar. These are also leased, except the important one at Wazír Bhullar, which is under direct management:—

Name of Ferry.	Miles from point at which river enters district.	Number of boats.
Wazír Bhullar	10	16
Chakoki	12	5
Gagrewál	15	5
Vairowál	20	5
Goindwál	24	6
Khamba	27	3
Johal	29	3
Munda	31	4
Ghurka	34	4
Ahli	40	4

On these ferries there is a larger staff consisting of a Dárogha, a Náib-Dárogha and a Munshi. At the Wazír Bhullar ferry, which is on the Grand Trunk Road, there are 5 to 7 boatmen, and on each of the others 3 to 5 men.

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Railways.

The North-Western State Railway from Lahore enters the west side of the district at Roranwála, near Atári, in the Tarn Táran tahsíl, and runs thence 17 miles to Amritsar, with stations at Atári and Khása. From Amritsar to the bridge over the Beás river at Wazír Bhullar is 27 miles, with stations at Jandiála, Butaihri and Beás (Wazír Bhular). The line is single throughout, steel rails on iron bowl sleepers, with a gauge of 5½ feet, but the embankment from Amritsar to Beás was originally made wide enough to provide for a double line. Again, the branch line to Patbánkot, at the foot of the hills, starts from Amritsar city, and leaves the district at Jaintipura, on the border of the Batála tahsíl of Gurdáspur. This runs for 17 miles within the Amritsar tahsíl with stations at Verka, Kathu Nangal, and Jaintipura.

The main line was originally constructed by the Scinde Railway Company with a Government guarantee of 5 per cent. on the capital expended. The first portion laid down was that from Amritsar to Lahore, in 1862, and this was the first Section of railway opened in the Punjab. The extension from Amritsar to Delhi was begun in 1864, with the same guarantee, and the whole was taken over in 1870, by the Scinde, Punjab, and Delhi Railway Company, which came into existence in that year. Meanwhile the iron girder-bridge over the Beás was constructed, and this proved a work of much difficulty. The floods of 1870 and 1871 damaged the outworks, and in the latter year traffic was entirely stopped. The broken girders were renewed and five extra spans were added, and the bridge as it now stands was re-opened in 1873, since when no serious damage has occurred. The actual cost of the bridge was close upon twenty-three lakhs of rupees.

The branch from Amritsar to Pathánkot was constructed by the Provincial Government in 1883. This part of the railway yields but a small return and has not proved a profitable undertaking. The original covenant with the Scinde, Punjab, and Delhi Company gave Government the power to buy their railway at the end of 25 years, from the date of commencement of the lease of the land acquired for it. This period expired on the 31st December 1884, whereupon Government in view of the strategical importance of the line, purchased the whole line, and this, including the Pathánkot branch, is now worked by the Public Works Department, under the name of the North-Western State Railway. Towards the frontier, numerous extensions have since been made, but no further development has taken place in Amritsar. A proposal was recently on foot to connect Tarn Táran with Amritsar by means of a light line of railway, but this has not yet taken a definite shape.

Roads.

The following table shows the principal roads of the district, together with the halting places on them, and the conveniences for travellers to be found at each :—

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Roads.

Route.	Halting place.	Distance in miles.	Remarks.
Amritsar to Jullundur Grand Trunk Road (metalled).	Jandiála	11	Railway station 1½ miles distant, Serai, encamping-ground, police station, rest-house, and canal chauki 1½ miles distance. Post Office.
...	Raya	12	Encamping-ground and canal chauki.
...	Wazír Bhullar ...	6	Beás railway station. Public Works Department and Railway Officer's rest-houses. Post Office.
Amritsar to Lahore Grand Trunk Road (metalled).	Gharinda	12	Police station, encamping-ground, Khasa railway station, 3 miles distant.
...	Atári	5	Railway station, Public Works Department rest-house, 1½ miles distant on Grand Trunk Road. Post Office.
Amritsar to Siálkot ...	Rája Sánsi ...	6	Encamping-ground. Post Office.
...	Ajnála	9	Tahsíl, police station, rest-house, encamping-ground, Serai. Ferry on Rávi 7 miles further on. Post Office.
Ajnála to Rámdás ...	Rámdás	13	Rest-house and Serai. Post Office.
Amritsar to Gujránwála	Chogawan (near Lopoki).	14	Serai, rest-house, encamping-ground, police station. Post Office.
...	Kakar ferry ...	7	Ferry.
Amritsar to Fatehgarh	Majjupura ...	12	Canal chauki.
Amritsar to Batála ...	Verka	7	Railway station.
...	Kathu Nangal ...	6	Railway station 1 mile distant, serai rest-house, camping-ground, police station.
...	Jaintipura ...	7	Railway station.
Amritsar to Srihargobindpur.	Mahta	22	Rest-house.
Amritsar to Ferozepore	Chabal	13	Encamping-ground, serai and rest-house.
Amritsar to Hariki ferry (16 miles metalled).	Tarn Táran ...	16	Tahsíl, camping-ground, police station, rest-house. Post Office.
...	Sirháli Kalán ...	12	Camping-ground, rest-house, serai. Post Office.
Tarn Táran to Goindwál	Goindwál	15	Ferry.
Jandiála to Vairowál...	Vairowál	15	Police station and rest-house. Post Office.

There are also unmetalled roads from Amritsar to Majítha (12 miles) and on to Vadála Viram (10 miles) but there are no

Roads

rest-houses on this route. Another road runs from Gharinda to Tarn Táran, a third from Atári, through Chógáwan, and Ajnála, to Fatehgarh in Gurdáspur, and a fourth from Wazír Bhullar to Batála passing through Mahta where there is a District Board rest-house. The District Bungalows at Ajnála, Tarn Táran, Rámdás, Lopoki, Kathu Nangal, Sirháli and Chabbal are all furnished and provided with cooking utensils. There is a servant or chaukídár in charge of each.

The police bungalow at Vairowál is similarly provided, and so are the Public Works Department rest-houses at Beás and Atári. A list of the canal chaukís or rest-houses is given separately. There is now properly speaking no dâk bungalow at Amritsar. There are two hotels, and the old dâk bungalow being held to be superfluous, has been converted into a furnished rest-house for Civil Officers visiting Amritsar on tour of inspection. But the proprietor of one of the hotels is under engagement to reserve five rooms for chance visitors, who pay according to the same tariff as was formerly laid down for the dâk bungalow.

A bullock train plies between Lahore and Amritsar, along the Grand Trunk Road, and *ekkas* compete successfully with the railway between Amritsar and Jandiála. There is also a considerable *ekka* traffic between Amritsar and Tarn Táran now that the road has been metalled.

Post Offices.

The district is well supplied with Post offices. Besides the 1st class central office at Amritsar, there are eight Sub-offices, four of which are at Ajnála, Tarn Táran, Beás and Atári town, and four are at different points in Amritsar city. All these are Savings Bank offices, and they all pay and issue money orders. There are eight other offices in the district, which are also Savings Bank and money order offices, but which do not rank as Sub-offices. These are at Jandiála, Majítha, Serai Amanat Khan, Lopoki, Sathiála, Sarháli, Vairowál and Atári railway station.

The branch offices are 25 in number. They are in charge of the village School Master, who does no Savings Bank work, but sells stamps, besides issuing and receiving money orders. These are at present located as under :—

Bhoma.	Rámdás.
Chabbál.	Thoba.
Chahil.	Bhilowál.
Chak Mokand.	Chawinda.
Dhand.	Pul Kanjri.
Jagdeo Khurd.	Mahta.
Kathu Nangal.	Fatehabad.
Rája Sánsi.	Goindwál.
Sultánwind.	Jelalábad.
Verka.	Kalla.
Valla.	Khadur Sáhib.
Chamiári.	Naushera Punnuan.
Gaggomahil.	

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A branch office at Butahri railway station is in charge of the Station Master. Thus there are no fewer than 43 places at which a letter may be posted, and stamps bought.

Telegraphs.

The Sadar Telegraph office is of the second class. A line of wire goes to Tarn Táran, where there is a third class office. Two other offices of the same class are in the centre of the city, and one at Jandiála town, which is nearly two miles from the railway station. Telegrams can also be sent from each of the railway stations in the district.

CHAPTER V.

ADMINISTRATION AND FINANCE.

Chapter V,

Administration and Finance.

Revenue and Executive Staff.

The Amritsar District is under the control of the Commissioner of the Lahore Division, whose head-quarters are at Lahore. The ordinary head-quarter staff of the district consists of the Deputy Commissioner (who is also Magistrate of the District, Collector, and Registrar) and five Assistant or Extra Assistant Commissioners. One of the latter is styled the Revenue Assistant, and one is in charge of the Treasury. The others perform criminal, revenue, and miscellaneous executive work under the control of the Deputy Commissioner, and also what Civil judicial work may be made over to them by the District Judge. Each tahsíl is in charge of a Tahsíldár, who ordinarily exercises the criminal powers of a second class Magistrate, the civil powers of a Munsiff of the second grade, and on the revenue side those of a second grade Assistant Collector. He is assisted by a Náib-Tahsíldár with equal revenue, and less extensive criminal powers. The village record staff, working under a sadar kánúngo with one assistant is of the strength shown below :—

Tahsil.	Office kánúngos,	Field kánungos.	Patwárís,	Assistant patwárís.
Amritsar	1	4	110	6
Tarn Táran	1	4	105	8
Ajnála	1	3	90	6
Total ...	3	11	305	20

Judicial.

The chief judicial officer is the Divisional Judge, who sits at Amritsar, and is also Sessions Judge of the Division comprising the districts of Amritsar and Gurdaspur. The District Judge ordinarily performs none but civil judicial work, original and appellate. There are five Munsiffs in the district; three have jurisdiction within the three tahsíls respectively, and the jurisdiction of the two others, who hold their court at head-quarters, extends over the district. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX, details of criminal trials in Table No. XL. There is a Small Cause Court presided over by a Judge who sits at Amritsar.

Honorary Magistrates.

The executive staff of the district is assisted by sixteen Honorary Magistrates. Two of these, Misr Máhan Chand and Sardár Bakshish Singh, have the powers of a 3rd class Magistrate throughout the district. The others exercise their

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Honorary Magistrates.

powers (those of a 2nd class Magistrate) as a Bench, and their jurisdiction is confined to the city of Amritsar. They sit in pairs, according to their turn on the roster, and it is usually arranged that a Hindu and a Muhammadan Magistrate should sit together. Two of these, Lála Gágar Mal, Rái Bahádur, and Háji Gholám Husain (who ranks as an Honorary Extra Assistant Commissioner) have also the privilege of exercising their powers individually, besides acting as members of the Bench. Lastly Sardár Arjan Singh, sitting at Chahil, in Tarn Táran, exercises the powers of a Magistrate of the second class in those villages of the Gharinda police station, which are not included in the jágír of the Sardár of Atári.

Registration.

Five non-official sub-registrars have been appointed. They are under the control of the Deputy Commissioner as Registrar, and they register deeds at Amritsar, Chahil, Vairowál, Tarn Táran, and Bhilowál, respectively, taking part of the fees as remuneration. The Tahsíldárs are *ex-officio* joint sub-registrars within the limits of their tahsíls. Some details respecting the registration work performed will be found in Table No. XXXIII A.

Jails.

The District jail was at one time located within the city, behind that portion of the old Sikh wall which ran from the Rámbágh gate to the Háthi gate. This was in many ways objectionable, and in 1875 the prisoners were removed to a new jail, built within the limits of the village of Tung Bála, about a mile and a-half to the north-west of the city. It was intended that this should be a central jail, and an imposing gateway and lines of quarters were built of solid masonry. Within, the space is divided into three nearly concentric circles. The inner holds eight barracks and the hospital, while, in radiating compartments between that and the middle circular wall, are the manufactories and solitary cells. But the abnormal rains of 1875 played havoc with the mud-brick walls, and the jail walls had to be largely re-built, though on a somewhat smaller scale.

The idea of making it a central jail was given up, and the outermost wall, which suffered most severely from the floods, is still to a great extent in ruins. There is now accommodation for only 242 prisoners, including 11 women, and the hospital will only hold 16 patients. Prisoners sentenced to more than three years confinement are drafted off to the Central jail at Lahore, at the earliest opportunity. There is a printing press, and coarse country paper is made by the prisoners for the District Courts and offices, but, with the exception of the blanket cloth used in the jail, there are no other manufactures. The Civil Surgeon is in charge as Superintendent, the jail ranking only as a third class one, and under him are a Darogha, a Hospital Assistant, two clerks, and a staff of warders and night watchmen. It has been proposed to abolish the jail at Amritsar altogether, and have nothing but a lock-up, but its removal is not yet definitely determined on.

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Police.

Statistics showing the number, religion, previous occupations, and sentences of the prisoners confined will be found in Table No. XLII.

The police force is controlled by a District Superintendent and by one, or sometimes two, Assistants. The Municipal police are more directly under the control of the city Superintendent, who is an Inspector receiving an extra allowance from the Municipality. The District Superintendent also receives an extra city allowance of 100 rupees a month and the senior Assistant 50 rupees a month for the supervision of the city police. The strength of the force is shown in the margin.

Class of police.	Inspectors.	Deputy Inspectors.	Sergeants.	Constables.	Total.
District Imperial ...	2	15	60	293	370
Cantonment ...	...	...	1	4	5
Municipal	2	3	57	434	496
Total ...	4	18	118	731	871

Besides the regular police, there is also a force of village watchmen, consisting of 19 daffadárs and 1,251 chaukídárs, who are posted at the different villages, for purposes of watch and ward, according to the size and population of the village. Some of the larger villages have a daffadár and five or six chaukídárs, but as a rule, there is only one chaukídár to each village. The pay of daffadárs ranges from Rs. 4 to Rs. 6 per mensem. Formerly the chaukidárs were paid, a few at Rs. 4 per mensem, the most at Rs. 3, and some at even less. Those who received less than Rs. 3 had their remuneration made up by small revenue free grants of land, but these have now all been resumed, and the pay of all watchmen has been fixed at a minimum of Rs. 3 a month. Only a few in the more important villages get Rs. 4 a month. Their allowances are paid half-yearly at harvest time.

The police stations, or thánas, and outposts are distributed as follows :—

Tahsíl Amritsar ; four police stations, at Amritsar, Jandiála, Kathu Nangal and Wazír Bhullar. Outposts, two, at Katháníán and Muchhal.

Tahsíl Tarn Táran ; four police stations, at Tarn Táran, Gharinda, Sarháli and Vairowál. One outpost at Káhngarh near Atári.

Tahsíl Ajnála ; two police stations, at Ajnála and Lopoki. But in practice it has been found that there is more work in this tahsíl than can efficiently be performed by two police stations, and a proposal has been made to locate a third station at Rámdás.

Roadposts also exist at Kanjri Ka Ku on the road to Kathu Nangal, and near Doburji (Sultánwind) on the Grand Trunk Road. There is a cattle-pound at each police station, and

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three pounds within city limits. The district lies within the Eastern Police Circle, and administrative control is exercised by the Deputy Inspector-General, whose head-quarters are at Lahore.

Revenue taxation and registration.

The gross revenue collections of the district for the last five years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII, give further details for land revenue, excise, income-tax, and stamps, respectively. Table No. XXXIII A, shows the number and situation of registration offices. There is only one central distillery for the manufacture of country liquor, and this is carried on in a building recently erected close to the sadar tahsíl. The distilleries at Tarn Táran and Ajnála have now been abolished, for some years, in accordance with the present policy of the Excise Department. A good deal of illicit distillation is carried on in the district, particularly among the Sikh Jats of the Tarn Táran tahsíl. The cultivation of poppy is allowed in Amritsar, and 102 acres of land were under poppy cultivation in the rabi season of 1892. On each acre a tax of Rs. 4 is imposed. Still the acreage remains stable from year to year, for poppy is only grown by those who consume it. Opium is not extracted, but the produce is consumed in the shape of *post*, the grower and consumer making a private arrangement in most cases with the licensed vendor. No *bhang* is produced in this district, but an active trade is carried on in *charas*, which is imported from the hills.

Local Funds and Local Bodies.

A Local Board is constituted in each tahsíl under Act XX of 1883. About a third of the members of each are nominated by the Commissioner, and the remainder, varying in number according to the number of zails in the tahsíl, are elected by those residents of the zail who possess the necessary qualification under the Act. A member holds office for three years only, unless re-elected. The Tahsíldár is *ex-officio* a member and is usually chairman. The Local Board is empowered to carry out original works or repairs, to the extent of Rs. 200, and submits its proceedings to the District Board for information. The District Board holds its meetings at head-quarters. The Deputy Commissioner is *ex-officio* chairman. Besides him, there are 21 other members, of whom 6 are nominated by Government, and 15 delegated by election from among the members of the Local Board of each tahsíl. Of those nominated two are at present residents of the city. The three Tahsíldárs are usually among the elected delegates. There is also a Secretary, who is not a member, and who does not vote on the Board. These local bodies manage all matters connected with the roads, schools, dispensaries, and other local institutions, arboriculture, &c. Certain provincial properties, such as ferries, cattle-pounds, and staging bungalows, are made over to them for management. The Civil Surgeon, Executive Engineer, and District Inspector of Schools are not now members of the Board, but are consulted through the medium of correspondence. Full

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Administration and Finance,

details, for the last seven years, of the income and expenditure of District Funds will be found in Table No. XXXVI.

Local Funds and Local bodies.

The income is derived from the local rate, a cess of Rs. 10-6-8 per cent. of land revenue, levied in addition to revenue from all owners of land. The table shows the income up to the year 1891-92 only, but it will be understood that it has since risen considerably, owing to enhancements of land revenue taking effect. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The ferries, bungalows, and encamping-grounds have already been noticed in Chapter IV.

A certain amount of nazúl income is derived, chiefly from the rent of houses and lands in Amritsar city, which were acquired on conquest.

Settlements.

The land revenue of the district has been assessed at four different settlements. Immediately after annexation, a summary settlement was made by Mr. Lake in 1849-50. It was merely a graduated reduction of the old Sikh collections by appraisement of the crops, and these appraisements, though the share of produce exacted was, according to modern ideas, too large, were said to have been generally very accurately made.

The summary demand in the Mánjha (tahsil Tarn Táran) was an exception, for here the people were lightly taxed. That in the Amritsar tahsíl was high, and Ajnála was always spoken of as a highly assessed tahsíl. The demand of the summary settlement was paid for three years.

First regular settlement.

In 1852 the first regular settlement of the district was made by Mr. R. H. Davies, assisted by Mr. R. E. Egerton and Mr. W. Blyth. A map and a very careful record was prepared for each village, and the boundaries of *mauzas* definitely demarcated for the first time. A fall of prices had occurred since the summary settlement, and it was found necessary to decrease the demand. The instructions were to regard 66 per cent. of the gross produce as the landlord's share, and to consider one-half of that as the share to which Government was theoretically entitled. The revenue of the summary settlement was reduced by 10 per cent. in Amritsar, raised by 7 per cent. in Tarn Táran, and reduced by 11 per cent. in Ajnála, and the jamás announced were as follows (excluding the sums assessed on small revenue free grants) :—

	Rs.
Tahsíl Amritsar	4,32,446
Tahsíl Tarn Táran	2,58,244
Tahsíl Ajnála	2,74,260
	9,64,950

The rate on cultivation was in these tahsíls Re. 1-15-10, Re. 1-1-8, and Rs. 2-3-5, respectively. The demand was easily collected in Tarn Táran, and recovered in full in Amritsar, but it was

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Administration and Finance.
First regular settlement.

soon found to be oppressive in Ajnála, for prices continued to fall. Reductions in Ajnála were sanctioned in 1858 as a temporary measure, and again in 1859 the revenue of the whole tahsíl was revised, with the result that further reductions aggregating Rs. 27,076 were given in 128 villages. The total reduction came to Rs. 36,000 or 15 per cent.

First revision of settlement.

The regular settlement of 1852 was to last for ten years, and it came under revision in 1862. Mr. E. A. Prinsep, Settlement Commissioner, was in charge, with Agha Kalbiábad Khan as his assistant. Meantime the principles of assessment had been altered, and Mr. Prinsep's instructions were to take half of the landlord's net assets, whatever they might be found to be. They were generally taken as 50 per cent. of the gross produce, so that the new orders of themselves necessitated a reduction of 9 per. cent. on Mr. Davies' jama. New maps and records were made for each estate, assessment circles were re-cast, and rates framed for each. In Mr. Prinsep's opinion, too large a share of the burden was borne by land irrigated from wells. He lightened this and transferred part of what was taken off to unirrigated land, the rates of which he slightly raised. In villages with a good deal of culturable waste he made the assessment progressive. The net result was a decrease of 5 per cent. in each of the Amritsar and Ajnála tahsíls. In Tarn Táran the demand remanied almost the same. But the decrease would disappear when the progressive increase become due. Mr. Prinsep's jamas (again excluding sums assessed on petty máfis) were given in the margin.

	Initial.	Deferred.	Ultimate.
	Rs.	Rs.	Rs.
Tahsíl Amritsar	4,02,895	12,420	4,15,315
Tahsil Tarn Táran... ...	2,81,323	11,000	2,92,323
Tahsil Ajnála	2,32,223	10,401	2,42,624
Total ...	9,16,441	33,821	9,50,262

But meantime the district, which in 1852 had only possessed one small canal, known as the Hasli, dug by the Sikhs, was beginning to be irrigated by the Bári Doáb Canal, which raised the letting value of land. Mr. Prinsep arranged that in addition to the fixed demand, each field irrigated in any one harvest from the Bári Doáb Canal should pay a fluctuating water-advantage rate of Re. 1 per acre. If again irrigated in the second harvest of that year, half rates were to be charged.

Mr. Prinsep was thought by the Government of the day to have assessed far too leniently, and to have sacrificed revenue fairly due to Government. Ultimately, however, his assessment was sanctioned for twenty years, counting from 1865, but it did not come under revision until 1888. In 1880 it was found necessary to reduce the revenue in 39 estates of Ajnála, by a total of Rs. 5,338.

Second revision of settlement.

The revision of Mr. Prinsep's assessment of 1865 was completed by 1893. Water-advantage rate was abolished in

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Second revision of settlement.

1891, the opportunity being taken to raise the canal crop rates, or price of water, and to direct that in assessing land irrigated by the canal, they should, like well lands, be permanently rated higher than *báráni* soils. Otherwise the instructions received were nearly the same as those in force in 1865. The theoretical demand was to be half the landlord's net assets, as ascertained from estimates made of the value of the gross produce, and from cash and kind rents found to be paid. An increase was inevitable on the ground of (1) a small increase of about 10 per cent. in cultivated area (2) a decided rise in prices, likely to be maintained (3) the admitted inadequacy of the existing assessment, particularly on irrigated soils. The result has been to raise the revenue by the amounts given in the margin.

	Rupees.	Increase per cent.
Tahsíl Amritsar	84,238	19
Tahsíl Tarn Táran ...	95,682	32
Tahsíl Ajnála	44,991	18
Total ...	2,24,911	22

In the above the revenue of petty máfís is included, but a sum of Rs. 4,623, deferred revenue assessed on new wells, which have been given a period of grace, is excluded. Out of this increase, Rs. 37,357 accrues to assignees, and the remainder, Rs. 1,87,554, is the gain to the Government Treasury.

The gross revenue of each tahsíl as reassessed stands as under:—

	Rs.
Tahsíl Amritsar	5,36,977
Tahsíl Tarn Táran	3,99,323
Tahsíl Ajnála	3,15,292
Total	12,51,592

The rate on cultivation is in the three tahsíls, Re. 1-14-6, Re. 1-3-10 and Re. 1-14-9. The cost of the settlement was 3⅕th lakhs of rupees, which will be more than covered by the increased revenue paid into the Government Treasury by February 1894. Further details regarding the different settlements (no report of the summary settlement is extant) will be found in the printed report of Mr. Davies' operations published in 1860, and in the printed report of the revision of 1893, published in that year. There is no report of Mr. Prinsep's settlement, but his notes on the assessment of each circle have been printed by the Financial Commissioner, as well as the correspondence which took place as to the principles of assessment which he adopted throughout this charge.

Statistics of land revenue.

The areas upon which the present revenue is collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the seven years ending 1891-92. By that year, but a small portion of the new revenue had been assessed, and none of it had been collected. It would be impossible so to prepare the statement as to show completely, for any one year, the collections of the revenue as recently

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Statistics of land revenue.

enhanced, for the increase was not taken in Ajnála until July 1893, and would appear in the total for the year 1893-94, of which five months remain unexpired at the time this edition goes to press. The statistics given in Table No. XXXI (balances, remissions and *takávi* advances) throw some light on the working of last settlement. Tables Nos. XXXII (sales and mortgages of land), and XXXIII and XXXIIIA may also be referred to. Table No. XVII shows the area and income of Government lands.

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each tahsíl, as the figures stood at the end of 1893. It will be understood that this only shows assignees of *land* revenue, and excludes *inámdárs*, &c., who receive out of the revenue of certain villages fixed sums bearing no relation to any ascertained area of land. If these *ináms*, &c., are included, the total amount of land revenue, which is assigned to others, and does not reach the Government Treasury, is Rs. 2,29,612 or 18·3 per cent. of the whole demand. The principal assignments, some of which have already been noticed in Chapter III, are as follows:—

Sardár Bakshísh Singh, Rs. 29,455, Rája of Kapurthala, Rs. 15,997, Sardár Diál Singh, Rs. 14,656, Sardár Gulzár Singh, Rs. 13,084, Sardár Balwant Singh, Rs. 10,850, Mahant Narinjan Dás, Rs. 7,268, and Sardár Umráo Singh, Rs. 4,925. The Tarn Táran temple enjoys a jágír of Rs. 4,696, Sardár Randhir Singh, Rs. 4,558, the Mán family, Rs. 4,360, Thákur Harkishen, Rs. 3,111, and Sardár Arjan Singh, Rs. 2,723. A sum of Rs. 1,712 is assigned to the Gurúdwára at Rámdás, and to the Darbár Sáhib of Amritsar one of Rs. 1,472. The assignments above mentioned account for quite half the total revenue assigned.

Education.

Table No. XXXVII gives figures for the Government Aided, High, Middle and Primary Schools of the district. There are in all 77 schools in which education is given in vernacular up to what is called the Primary Standard. Of these, 65 are located in the villages named below:—

Tahsíl Amritsar.	Tahsíl Tarn Táran.	Tahsíl Ajnála.
Khalchián.	Jelálábád.	Jastarwál.
Chandanki,	Kot Mahmud Khán.	Ballarhwál.
Jethuwál.	Miánwind.	Chawinda.
Mahta.	Goindwál.	Gaggomahil.
Sathiála.	Pindori Takht Mal.	Bhullar.
Kathu Nangal.	Dhand.	Bhílowál.
Bandála.	Noushera Punnuán.	Lopoki.
Sohiyán.	Chabhál Kalán.	Jagdeo Kalán.
Vadála Viram.	Sohal.	Ghonewála.
Bhangwán.	Neshta.	Saurián.

Education.

Tahsíl Amritsar.	Tahsíl Tarn Táran.	Tahsíl Ajnála.
Jabbowál.	Atári.	Boperai.
Shámnagar.	Khadúr Sáhib.	Thoba.
Rámdiwáli.	Chahil.	Chamyári.
Virpál.	Laukha.	Sainsra.
Dehriwála.	Panjwar.	Kohála.
Tarsikka.	Sarháli Kalán.	Sangatpur.
Sultánwind.	Palásaor.	Mákowal.
Chak Mokand.	Chicha.	Jagdeo Khurd.
Vadála Khurd.	Náoshera Dhala.*	
Verka.	Sarli.	
Valla.	Gandiwind.	
Sángna.	Rasúlpur.	
	Jamerai.	
	Bhakna.	
	Vairowál.	

Of the remainder seven are in Taran Tárn, Vairowal, Fatehabád, Botála, Ajnála, Rája Sánsi, and Rámdás, and these have also classes teaching up to the Middle standard. Three are zamíndári schools, *i.e.*, Primary Schools in which special arrangements are made to suit the requirements of agriculturists; one is the Municipal Board School, to be presently mentioned; and one is a Zenána School in Amritsar city. This makes up the total of 77.

Middle Schools.

The Municipal Board School has classes in which teaching up to the Middle standard is given. There are 11 other Middle Schools. Seven of these have been mentioned already in the preceding paragraph, and they are maintained by the District Board. Two are private, and are not aided by Government, the Sir James Lyall School, in the city, and a school in Jandiála. The other two are public, and are both maintained by the Church Missionary Society with aid from Government, one in Amritsar (a night school), and one in Majitha. These two, the two private schools, and the Tarn Táran District Board School are Anglo-Vernacular Middle Schools. In the others English is not taught.

High Schools.

There are five High Schools, by which is meant schools teaching up to the Entrance standard of the Punjab or Calcutta University. They are all in the Amritsar city. One is the Municipal Board School, in which there are also two College classes in which teaching is given up to the First Arts standard of the Punjab University. These were established in May 1888; the number of students in them was 30 in 1893 of whom 12 passed the First Arts Examination. Two of the High Schools are aided, the Islámiya, and the Church Mission School. The other two are private and unaided, the Punjabi School and the Hindu School. The first and third have several subsidiary branches.

Board School.

The Municipal Board School was formerly known as the Amritsar District School, and was founded in the year 1851.

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Board School.

To it were added in 1864 branch schools for primary education. The school, as already noted, now imparts secondary and primary education, teaching up to the Entrance standard of the Universities. When first started it was located in an old Sikh building near the Golden Temple, but was soon after removed outside the city to another Sikh building, in a more open and healthy situation in the Rám Bágh. In 1863 a new building was erected in the city, near the present Town Hall, and early in 1864 the school was transferred to these new quarters, which had been built under the supervision of the Public Works Department. It accommodated the High School and the Middle School and one division of a Primary School class. In December 1882, the Municipality opened a building, in the same grounds as the Board School, for the accommodation of the Upper Primary School classes. The Municipality also built seven school-houses in different parts of the city for the Lower Primary classes. The central and branch schools are under the management of a European Principal, whose duty is to teach in the High School and College classes, and supervise the work in the other parts of the school and its branches. He is assisted by a large staff of English and Vernacular teachers, and each separate division is under a head teacher. Physical education is not neglected, and the boys are encouraged to take part in gymnastics and cricket.

For many years the school has been particularly good at cricket, and held its own in the annual matches when the schools meet together to play for the champion belt. The Islámiya and Mission Schools also put an eleven in the field. The excitement at this time is not confined to the boys only, but is shared in by the townspeople who come to see the matches in large numbers. The following figures show the working of the school for the last 15 years:—

Year.	Expenditure.	Number of pupils.	Number of students passed		
			Entrance Calcutta University.	Entrance Punjab University.	Middle School Examination.
	Rs.				
1878-79	18,044	1,570	10	6	41
1879-80	17,337	1,478	7	7	*1
1880-81	14,217	1,555	2	7	18
1881-82	18,116	1,527	3	2	25
1882-83	17,336	1,632	4	5	32
1883-84	17,043	1,748	...	12	17
1884-85	18,128	1,851	1	12	47
1885-86	15,838	1,761	...	9	34
1886-87	15,466	1,755	...	8	21
1887-88	16,527	1,519	...	13	28
1888-89	16,181	1,440	...	13	10
1889-90	16,158	1,445	1	25	56
1890-91	16,592	1,146	...	17	32
1891-92	16,353	1,246	4	21	35
1892-93	16,457	1,217	2	16	30

* Change in Examination Scheme.

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The Anjuman Islámiya School was established in 1881. It is located in the city, in Mori Ganj, and has about 350 pupils. The teaching is up to the Entrance standard, and the aim is to combine religious with secular education. It is intended principally for the training of the Muhammadan youth, though it is open to other races and classes of the community as well. It is supported by the contributions of wealthy Muhammadans and the proceeds of the fruit market or Sabzmandi of Amritsar city.

Female Schools.

There is one Primary School for Hindu girls at Tarn Táran, which, like the Primary boys' schools, is under the control of the District Board. At Amritsar itself, the best known school for girls is the Alexandra School, a handsome double-storied building in the Civil station, intended for the education of native Christian girls of the better class. It will be again noticed when mention is made of the Church Missionary Society. A Normal School, for the training of female teachers, is maintained under the control and management of the Amritsar Siksha Sabha, or Female Education Committee which is presided over by the Deputy Commissioner of the district. The Church Missionary Society, too, has a number of girls' schools in the city. All these institutions, whether under the control of the Female Education Committee, or that of the missionaries, are supported on the grant-in-aid principle. A Middle School for girls has lately been started by the Church Missionary Society, as will be presently noticed.

The district lies within the Lahore circle of educational inspection, and forms part of the charge of the Inspector of Schools, Lahore Circle, whose head-quarters are at Lahore. The District Board employs an Inspector of its own, with a clerical staff. In Table No. XIII are given statistics of education collected at the census of 1891, and the general state of education has already been described in Chapter III, Section B.

Indigenous Schools.

Lastly mention should be made of the indigenous schools of the district, of which there are 47 aided by the District and Municipal Boards, and 139 unaided. In 72 of these the Korán is taught and recited by rote, 33 teach Gurmúkhi, 28 the Urdú, and 24 the Lande, or mercantile, character. In 25 Sanskrit is taught, and in the remaining 4 Persian, Arabic and Hindi.

A school for Sikhs, to be called the Khálsa College, is about to be built on a site near cantonments out of funds collected by subscription.

The Amritsar Mission.

The cause of education, and especially female education, has been greatly furthered by the efforts of the Amritsar Mission. Full details will be found in a small work published in 1883, by the Revd. Robert Clark, the Secretary of the Church Missionary Society, for the Punjab and Sindh, and entitled "Thirty years of Church Missionary Society Missionary work in the Punjab and Sindh." The results were again brought up

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The Amritsar Mission.

to date, by the same author, in a subsequent pamphlet published in 1892. From these the following notes are taken.

The Amritsar Mission was established in 1852, at the time when Mr. Saunders was Deputy Commissioner. It was by his efforts that the Station Church of Saint Paul's was built in the following year. To this building the Mission now make no claim, and it is kept up by Government, for in 1862 a separate Mission Church was built by subscription near the Rám Bágh gate of the city. This has been since enlarged at three different times. A branch of the Mission was established in Jandiála in 1854, orphanage houses were built in 1855, and schools in the city founded in the following year, in memory of Lady Henry Lawrence. The extension of the work led to the founding of other branches in Majítha, Tarn Táran, Ajnála, Bahrwál, and Udhoki on the Batála border. In Amritsar itself, there is the Alexandra School for native Christian girls of the better class, built in 1877, and a Middle class school for girls, with 66 and 75 pupils, respectively. An orphanage for girls which formerly existed has been transferred to the Mission settlement at Clarkábád in the Lahore District. The Middle School now occupies a masonry building on the Jullundur road, erected in 1870 by the Christian Vernacular Educational Society, as a Normal School for the training of teachers. The Society withdrew from the Punjab in 1875. For boys, a High School, aided by Government, is maintained in Amritsar city, and a Middle School at Majítha, besides smaller institutions in other parts of the district. A Medical Mission has been established in Amritsar by the Church Missionary Society, with branch dispensaries at Beás and Jandiála, while ladies appointed by the Church of England Zenána Missionary Society carry on the work in Amritsar at Saint Catherine's Hospital (where ladies are also trained) and at Amritsar, Tarn Táran, Ajnála and Bahrwál.

In 1892 the staff (counting missionaries at home on furlough) included 7 European missionaries, 31 lady missionaries connected with the Church Missionary Society and Church of England Zenána Missionary Society, 3 native pastors, and 30 catechists. In 1891 there were 1,172 native Christians on the rolls (the census figures give 959 only in that year, as against 241 in 1881). From 1882 to 1891 the High School at Amritsar is returned as having passed 39 boys for the Entrance Examination, and 161 for the Middle School Examination, while the Middle School at Majítha passed 27 boys. Two girls from the Alexandra School passed the Middle School, and 4 the Entrance Examination. The last named has the credit of being the first school which passed any girls for the Government Entrance Examination. The above does not include the figures for 1892, which were even more creditable.

The work done by the Society, it will be seen, divides itself under three heads evangelistic, educational, and medical, though in practice the three functions are carried on together

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The Amritsar Mission.

In the medical branch, much good is being done, both by the missionaries of the Church Missionary Society, and by the ladies of the Zenána Mission Society. To quote from the Revd. Mr. Clark's pamphlet "pastoral, evangelistic, educational, medical, and literary work is all carried on in one neighbourhood, at the same time, among men and women, young and old, rich and poor, Christians and non-Christians, educated and uneducated." Further mention of some of the chief buildings under the care of the Society will be found in Chapter VI.

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district except that at Mahta (which has only lately been established), and the Mission dispensaries at Beás and Jandiála. The principal hospital in the district is the Amritsar Civil Hospital. This was established in 1849, and is situated outside the city, near the Rám Bágh gate and the Grand Trunk Road from Lahore to Jullundur. It is under the immediate charge of an Assistant Surgeon, who has under him a Hospital Assistant, a compounder, assistant compounder, one dresser, one assistant dresser, four apprentices and menials. It contains 83 beds for in-patients, and in the main building are a dispensary for out-patients, medical, surgical, and eye wards, civil dispensary, operating room, and office. There are separate female, contagious, lunatic and European wards. Of the 83 beds, 20 are reserved for females. The Civil Hospital, as well as the outlying dispensaries maintained by local funds, are under the general control of the Civil Surgeon. The building has been found to be too small for present requirements, and the foundation stone of a new building, estimated to cost Rs. 1,40,000 was laid, in 1891, on what is at present the police parade ground, by Lady Lyall. But, so far, no steps have been taken to complete the new hospital.

There are also five branch dispensaries at Tarn Táran, Ajnála, Majítha, Atári, and Mahta, all of the 2nd class. Each is in charge of a Hospital Assistant, and subordinate staff, and accommodates in-door patients. The number of beds is from four to ten. They are entirely maintained from district funds, except that at Tarn Táran, to which the Municipality contributes. In the city there are two branches at which both males and females are treated, and one for females and children, under a lady who has qualified as an Assistant Surgeon. The funds are supplied by the Municipality.

Saint Catherine's Hospital is under the charge of a lady doctor of the Zenána Medical Mission. It is in an open space on the site of the old jail, just inside the Hall gate of the city, and consists of a masonry building with two wards for in-patients, one lecture or class room, and an operating room, in which the female patients are confined. The lady doctors live on the premises. English lady medical missionaries, as well as native *dhais* or midwives, here receive training, and the institution is occasionally visited by the Civil Surgeon. It was established

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Medical.

in 1866, and has become very popular in the city. The work of the Church Missionary Society, Medical Mission and Zenána Mission Society, which has outlying dispensaries at Jandiála and Beás, has already been noticed under the head of the Zenána Mission.

Tarn Táran Leper Asylum.

The Leper Asylum at Tarn Táran is situated about a mile west of the town of Tarn Táran, and was built and instituted in the year 1858, by Mr. Frederick Cooper, Deputy Commissioner. It consists of two double rows of huts, built in lines of 35 each, and will accommodate nearly 200 inmates. It is in charge of an Assistant Surgeon, with a compounder and menial staff, and is under the control of the Civil Surgeon. It is maintained from municipal funds, and lepers are here received from all parts of the province, the cost of their keep being recovered from the local funds of the districts from which they are sent. The town of Tarn Táran has always been the resort of lepers who flock to it in large numbers. The water of the tank attached to the Sikh temple in the town is popularly supposed to be beneficial to lepers bathing in it and drinking it, and any improvement in the condition of the unfortunate creatures so treated is at once put down to the efficacy of the water, which is supplied partly by natural drainage from the Kasúr *nala*, and partly from the Bári Doáb Canal. There is a separate building attached to the asylum, in which criminals afflicted with leprosy are confined. It is seldom tenanted and the confinement is in no way strict.

The Bári Doáb Canal.

A full account of the Bári Doáb Canal will be found in Chapter VIII, Section E, of the Provincial Volume of the Gazetteer, which should be referred to for detailed information regarding the history of the canal. The original project for the canal was drawn up in 1850, shortly after annexation. Some modifications of the original design were found to be necessary, and a revised estimate was submitted in 1856. The canal was formally opened in 1859, and irrigation commenced in the following year.

The head works are situated on the left bank of the river Rávi near Mádhopur, in the Gurdáspur District. Considerable engineering difficulties were here encountered, owing to the Chakki and other hill torrents and natural drainage lines crossing or approaching near to the line of the canal, but these have been successfully surmounted. The canal runs in one channel for 30 miles, after which, near to the Civil station of Gurdáspur a branch is taken off, which, seven miles further on, is divided into the Sobráon and the Kasúr branches. From the former of these branches, both of which pass through the Amritsar District, irrigation is supplied to the country between the high bank of the Beás and the Patti drainage line, and from the latter to the tract lying between the Kasúr and Patti lines. The Sobráon branch waters eight villages in the Amritsar tahsíl; the rest of the villages commanded are in Tarn Táran. The Kasúr branch only irrigates in Tarn Táran, and neither branch begins to

throw off distributaries until it has passed under the Grand Trunk Road.

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The Bári Doáb Canal.

The main line runs on for 24 miles, as far as Aliwál in the Batála tahsíl, where it again divides into two. One of these, known as the Main Branch Lower, serves the country between the Kasúr *nala* and the Hudiára drainage line, and passes within a mile of Amritsar city; the other known as the Lahore branch, passes almost at once westwards into the Ajnála tahsíl and waters the tract between the Hudiára line and the Sakki *nala*. Both these branches eventually fall into the Rávi, within the limits of the Lahore District.

The rájbahás thrown off by each of these four main branches, and watering within the Amritsar District, are as follows :—

Sobráon Branch	6 rájbahás.
Kasúr Branch	5 do.
Main Branch	14 do.
Lahore Branch	12 do.

Two new channels from the Sobráon branch are projected, and it is possible a third may be constructed to irrigate the Bángar lands of the Amritsar tahsíl, while another has been proposed which is to take out from the main branch near Sohal, but with these exceptions it is believed the canal irrigation in Amritsar is not at present capable of extension. The supply of water from the Rávi is often less than the demand in the autumn and winter months, and if any extensions are made in the future, it is probable they will only supply water for the kharíf harvest.

Inspection rest-houses are provided at the following points. The distances are in miles from the point at which the branch enters the district, and the list excludes unfurnished *chaukís* which are rarely used except by native subordinates :—

Sobráon Branch.	*Miles.*
Raya	9
Fazilpur	15
Khawáspur	22
Diláwalpur	29
Khára	35
Naushera Punnuán ... ... (On Patti Rájbahá).	32
Kasúr Branch.	
Bhoewál	2
Jandiála	12
Deo	19
Rasúlpur	27
Janra	33
Main Branch.	
Jethuwál	10
Ibban	22
Bhúchar	35
and (on rájbahás) —	
Dhing Nangal	5
Chawinda	16
Doburji...	17
Lála Ghumán	25
Kasel	28

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Lahore Branch.	Miles.
Majjupura	7
Bagga	17
Kohali	21
and (on rajbahás)—	
Bhuregil	12
Ogar Aulakh	16
Thatta	25

Each of the four principal branches is bridged at intervals of about 4 miles, and there are good cart-roads along the outer boundary of the spoil bank. At various points, where a fall is available, flour-mills have been established containing from five to eight pairs of stones worked by native *panchakkis* or water-wheels. The chief mills are at Raya, Rániwáli and Kohâli. But no other factories depending on water power exist in the Amritsar District.

For administrative purposes, the canal is worked in three Divisions, each under an Executive Engineer. In the 1st Division are the Kasúr and Sobráon branches; in the 2nd the whole of the Lahore branch and its rájbahas, as well as the main branch, as far down as the bridge on the road from Tarn Táran to Amritsar, along with rájbahás thrown off up to that point. In the 3rd Division lies the rest of the main branch and remaining rájbahás. The head-quarters of all three Divisions are at Amritsar, where also is the office of the Superintending Engineer, to whom the Executive officers are subordinate.

Statistics of Canal irrigation.

The returns of the Irrigation Department are arranged by canals, and for each canal by Divisions, which do not correspond with the limits of Civil districts. Thus the figures are rarely available for incorporation in a District Gazetteer. The figures shown in the margin, however, have been obtained, which will show the area of crop actually irrigated by the Bári Doáb Canal, within the Amritsar District, during the last five years. The figures are taken from the Revenue Report of the Irrigation Department. Some idea of the extension of canal irrigation in the district may be obtained by contrasting these averages with those for the six years ending in 1882-83, which are:—

Year.	Acres irrigated.		
	Kharif.	Rabi.	Total.
1887-88	76,437	97,493	173,930
1888-89	80,988	109,847	190,835
1889-90	78,098	117,190	195,288
1890-91	79,784	111,834	191,618
1891-92	82,108	139,600	221,708
Average ...	79,483	114,993	194,676

Kharíf	46,793
Rabi	90,920
Total	137,713

Until April 1891, cultivators using water were charged on occupier's rate on the area actually watered, which rate varied

Statistics of Canal irrigation.

according to the kind of crop sown, and also an owner's, or water-advantage rate, which was fixed at one rupee for every acre of land actually irrigated in the harvest. Only half this owner's rate was charged however on any field which grew a second irrigated crop within the year. The imposition of this owner's rate was intended to secure to Government a portion of the profit gained by the landlord from the increased letting value of canal land. It was found however that the landlord in practice almost invariably shifted it on to the shoulders of the tenant occupier. Moreover, the double charge needlessly complicated the accounts, and the rate was unequal in incidence, being the same for good and bad lands alike. The owner's, or water-advantage rate (known to the people as *khushhaisiyati, izáfa acre*, or, more commonly, simply as *acre*) was accordingly abolished from the 1st of April 1891. At the same time, the schedule of occupier's rates was revised, and the rates were raised by Notification No. 2621 I., dated 10th June 1891. The rates now levied on the Bári Doáb Canal are as under :—

Class.	Crop.	Flow. Rs. a. p.	Lift. Rs. a. p.
I	Sugarcane and water-nuts	7 1 0	3 8 6
II	Rice	6 0 10	3 0 5
III	Orchards and gardens; tobacco, poppy, and other drugs; vegetables; melons	4 8 8	2 4 4
IV	All dyes, fibres, and oil-seeds; all rabi crops, except gram and *masar*	3 12 6	1 14 3
V	All kharíf crops not specified above; gram and *masar*; all fodder crops	2 12 5	1 6 2½
VI	Special rate which may be made applicable to channels selected by the Local Government. A single watering before ploughing for rabi. followed by a rabi crop	2 0 4	1 0 2
VII	A single watering before ploughing not followed by a crop. Crops grown on the stubble of a previous crop	1 0 2	0 8 1

The area of kharíf crops watered may be roughly summarized in the following percentages : —

Sugar cane	9
Rice	30
Cotton	5
Maize	30
Jowár	5
Gardens, vegetables, oil-seeds and pulses	21
	100

and the rabi crops :—

Wheat...	56
Barley	2
Mixed grain	6
Gardens, vegetables, grain, *masar*, oil-seeds and trefoil	36
	100

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Statistics of Canal irrigation.

The average incidence of canal revenue per acre varies from Rs. $3\frac{1}{2}$ to Rs. $3\frac{2}{3}$, according as less or more of the more expensive crops are watered. In the report for 1891-92 the Secretary to Government in the Irrigation Department wrote that "the continued keen demand for canal water proves that the rates in the amended scale have not been pitched too high, while the abolition of the water-advantage rate has greatly simplified assessment work for all concerned."

Ecclesiastical.

The Station church is known as Saint Paul's, and is a well built and commodious structure. It is not highly ornamental, nor are its acoustic properties specially favourable. It has sittings for about 200 people which suffices for the Civil and Military population. A resident chaplain is appointed to the station by Government, and he also visits the stations of Gurdáspur and Mádhopur. During his absences the work is carried on by missionaries of the Church Missionary Society. The station is in the Diocese of the Bishop of Lahore. There is a Roman Catholic chapel within the limits of cantonments, where a resident priest officiates. There is also a Mission church called Baital Masíh (the House of Christ) which stands in a good position near the Rám Bágh gate of the city. The original building was erected in 1852 by the Reverend W. Keene, at a cost of Rs. 8,000, to meet the wants of an increasing Christian congregation; it has since been thrice enlarged. The present nave is 78 feet long and 33 broad and the chancel is 30 by 15 feet. The church will now accommodate some 350 persons. The services are in Urdú and are generally conducted by the Secretary of the Amritsar Church Mission or by a native pastor. There are usually two services on Sunday and one on Wednesday evenings and special services on holy days. During the last ten years there have been on an average 34 baptisms yearly in this church, of which nearly half have been adult.

Military.

The only troops in the district are stationed at Amritsar in the cantonments and fort. The cantonments are situated about one mile from the city, and adjoin the western boundary of the Civil lines. The ordinary garrison of cantonments consists of three companies of British Infantry (detached from the regiment quartered at Siálkot) and two companies of Native Infantry sent from Ferozepore or Mián Mír, and from these are supplied the guards required for Fort Govindgarh. A small detachment of garrison artillery is supplied from a battery at Ferozepore. The troops belong to the Lahore Division and are under the orders of the General commanding that Division. The total strength of the garrison varies, but it consists at present of 5 officers, 1 medical officer, 300 British Infantry, 100 Native Infantry and about 20 artillerymen. Three officers are at present stationed in Amritsar, whose duty it is to enlist recruits for the Native army. There is one company of the 3rd Punjab Volunteers stationed at Amritsar which has an enrolled strength of 40 and which is composed chiefly of Government officials.

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Head-quarters of other Departments.

The portion of the North-Western State Railway which runs through the district, (already noticed under the head of communications) is in charge of the District Traffic Superintendent at Lahore, where the head offices are. The three Divisions of the Bári Doáb Canal, each in charge of an Executive Engineer under a Superintending Engineer have already been described. All four officers have their head-quarters at Amritsar. The part of the Grand Trunk Road which is included in the district, as well as the public buildings of the Civil Department, are in charge of the Executive Engineer, Amritsar Provincial Division. The military buildings are in the immediate charge of an Overseer, who is subordinate to the Executive Engineer, Military Works, Lahore. The Telegraph lines and officers are controlled by the Superintendent of the Department at Amballa and the Post Offices by the Superintendent of the Division, who has his head-quarters at Lahore.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

Chapter VI.

Towns, Municipalities and Cantonments.

General statistics of towns.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the district :—

Tahsíl.	Town.	Persons.	Males.	Females.
Amritsar	Amritsar	151,896	86,714	65,187
	Jandiála	6,535	3,463	3,022
	Majítha	6,053	3,209	2,844
	Bundála	5,101	2,783	2,318
Tarn Táran	Vairowál	5.409	2,718	2,691
	Sarháli Kalán	5,197	2,888	2,309
	Tarn Táran	3,210	1,850	1,360
Ajnála	Rámdás	4,498	2,343	2,155

At the census of 1891, Bundála, Sarháli and Rámdás were not treated as towns, not being municipalities. They are, however, included in the following table, which shows the population of these same eight towns and large villages, as ascertained at that census :—

Tahsíl.	Town or village.	Persons.	Males.	Females.
Amritsar	Amritsar	136,766	78,786	57,980
	Jandiála	7,732	4,073	3,659
	Majítha	6,417	3,375	3,042
	Bundála	5,490	...	...
Tarn Táran	Vairowál	5,524	2,859	2,665
	Sarháli Kalán	5,750	...	...
	Tarn Táran	3,900	2,173	1,727
Ajnála	Rámdás	4,958	...	...

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Tables Nos. III, IV and V. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

General description of Amritsar city.

The city of Amritsar lies in north latitude 31° 37′, longitude 74° 55′, and contains a population of 135,401 souls excluding, or of 136,766 including, cantonments. It is situated mid-way between the Beás and Rávi on the Grand Trunk Road, 35 miles east of Lahore. The city is one of the most populous and wealthy

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General description of Amritsar city.

in the Punjab; it is also one of those in which sanitary improvements have made the greatest advance. But it at the same time has the misfortune to be one of the very worst situated towns in respect to the physical conditions of its locality. The city is built in the depression of a wide plain upon the line of its main drainage, which is naturally in this position very defective. The soil consists of an upper crust of light clay, which is from 6 to 10 feet deep, and contains here and there thin beds of stiff clay in which are imbedded small agglomerations of nodular limestone, known locally as *kankar*. Below the upper crust is an indefinitely deep stratum of coarse grit, and lower down fine sand; this stratum contains the subsoil water. In the dry weather the depth of this subsoil water below the surface ranges from 8 to 18 feet; in the rainy season the subsoil water rises everywhere close to the surface, and in some localities issues on the surface. In the vicinity of the city the fall of the surface drainage is a little over one foot per mile, and the area of the whole locality is traversed by numerous irrigation channels drawn from the Bári Doáb Canal, which passes within one mile of the city. The natural defects of the position in regard to drainage produce a more or less complete water-logging of the land.

The city is 770 feet above sea-level, its circumference is nearly five miles, its longest diameter being 1¾ miles, and its area nearly 900 acres, of which two-thirds are built upon. The most densely inhabited portion of the city has a population of about 500 persons to the acre; the average population to the acre is 150. Up till quite lately it was entirely surrounded by a masonry wall. From the Máhán Singhwála gate on the north east, to the Hakímánwála on the south, side of the city, the wall was that built by Mahárája Ranjít Singh, at a cost of about 14 lakhs of rupees, but this has now been entirely demolished. It was of no great height, and becoming ruinous, cost a large sum to keep in repair. Round the west and north of the city, the wall and gates are of modern construction, having been built between 1866 and 1868 by the Public Works Department. Originally, there were twelve gates, but of those constructed by the Sikh Government only one, the Rám Bágh gate, now remains. This is a substantial masonry structure, capable of being defended, and has side entrances protected by strong wooden gates, elaborately strengthened by iron spherical-headed bolts, and sheet iron. These gates are about to be unhinged, and are to be sent to the Lahore Museum. The Mahán Singh gate was similar, but this was demolished in 1892. The names of the twelve original gates are as follows, starting eastwards from the Rám Bágh gate:—Mahán Singh, Ghimandi, Sultánwind, Chátiwind, Gilwáli, Bhagtánwála, Hakímánwála, Khazána, Lahori, Lohgarh, Háthi and Rám Bágh. Between the last two, a thirteenth gate has been added, which is known as the Hall gate. This gate, which leads directly to the railway station, civil lines, and cantonments, was constructed in 1876, and was named after Colonel C. H. Hall,

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who was for many years Deputy Commissioner of Amritsar. This gate stands on the side of an old bastion; the area just inside the gate was occupied by the Jail up to the year 1875, when the land and buildings were purchased by the Municipal Committee. After the necessary streets were laid out, the remaining land and buildings were sold to private speculators. Immediately inside the wall a broad metalled road runs round the city: outside the wall and along the circumference of the city a large masonry drain has been constructed. This drain receives all the intramural drainage, and carries it to a distance of about nine miles from the city. An artificial channel has been constructed, beginning from the point, outside the city walls, where the masonry drain ends. This channel known as the *ganda nala*, discharges the sewage and surplus rain water into the natural drainage line known as the Hudiára, a little past the village of Achintkot in the Tarn Táran tahsíl. But, except after heavy rain, little sewage reaches that point, as it is taken up by *jhallárs*, which the villagers are allowed to construct on the banks for irrigation purposes. They pay irrigation charges to the Municipality for the privilege, calculated on the area watered. Parallel with the masonry drain, but outside the walls, runs another broad metalled road, by which the circumference of the city can be traversed the whole way without going inside the walls. Beyond the drain and circular roads, used to lie the city ditch, formed in past times by excavating earth for the ramparts and for the construction of the buildings in the city. The filling in of this ditch, which when full of stagnant water had a most pernicious effect on the health of the city, is one of the most important works preformed in recent times by the Municipality. The whole work took eight years and cost the large sum of Rs. 2,56,568, and is now practicably finished, 197 acres having been reclaimed, and luxuriant vegetable crops, raised on what was a formerly fetid swamp, now bring in a large rental to the city funds. At some points reclamation has still to be carried out, but only where the city ditch passed through private lands: some of the owners have allowed these to be filled up, surrendering half the land so formed in return for the Municipality bearing the whole cost. The earth is brought from a distance of a mile often, by means of cars pushed by hand on a light railway.

The city is traversed by metalled streets, with side gutters of masonry. Many of the streets are broad and fairly ventilated, notably the street running from the Hall gate to the Town Hall, a part of which has a row of trees on each side. The *kúchás* or lanes are all paved with brick on edge and have a small gutter running down the centre. In the oldest part of the city, particularly round the temple, the lanes and streets are narrow and tortuous. The gutters and streets are swept twice daily: the former are flushed wtih canal water and the latter sprinkled by *bhistis*. The drinking water is entirely obtained from wells, of which there are about 1,400. These wells are carefully looked after, and from time to time are cleaned out. The civil lines

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are close to the city on the north side: a short distance from the civil lines are the cantonments, occupied by both European and Native Infantry.

Amritsar cannot boast of any great antiquity. Three hundred years ago a few squalid huts formed the sole traces of human habitation on the site of the present city; and even long after the rise of the Sikh commonwealth to power, Amritsar, its sacred centre, remained but a comparatively small town. It is stated on good authority that men lately living remember the days when fully three-fourths of the Amritsar of to-day was under the plough of the husbandman. The site was first occupied by Gúru Rám Dás, who succeeded to the Sikh apostleship in A.D. 1574. It was marked by a small natural pool of water, which was said to have been a favourite resort of Bába Nának. On the margin of this pool Guru Rám Dás erected himself a hut. Soon afterwards, in 1577, he obtained a grant of the site, together with 500 *bighás* of land from the Emperor Akbar, on payment of Rs. 700 *akbari* to the *zamíndárs* of Tung, who owned the land. It had before that been owned by a mixed community of Syads, Shekhs, and Rájpúts. The tomb of Syad Fatteh Shah, one of the former owners of the site, is still to be seen outside the Fort of Govindgarh, to the west. The pool soon acquired a reputation for sanctity, and the followers of the Guru migrating to the sacred spot, a small town gradually grew up known at first as Rámdáspur, or Gurú-ka-chak. The pool improved and formed into a tank, acquired the name of Amritsar, or "tank of nectar or immortality," whence the name of the present city. This is the commonly accepted derivation; another derivation, however, has been suggested, from the name of Amar Dás, the predecessor of Rám Dás. The original form of the name, in this case, would be Amarsar or tank of Amar (Dás). The temple, or "Har Mandar," as it was at first called, was built by Guru Arjan, the successor of Rám Dás. Its site was the centre of the tank, and the architectural design was borrowed from the shrine of the Muhammadan saint, Mián Mír. Curiously enough, it is asserted that Guru Arjan obtained the assistance of Mián Mir himself in the construction of the temple, and that it was by his hands that the foundation was laid. Whatever truth there may be in this story, there is this much in its favor, that it is related by members of the Sikh, as well as of the Muhammadan, religion. From this time forward Amritsar grew in importance, its fortunes waxing and waning with the fortunes of the Sikh commonwealth, until after the retirement of Ahmad Shah from India it became the acknowledged capital of a sovereign people. It was not, however, at this time the actual residence of the Guru. Har Govind, who laid the foundation of the warlike character of the sect, spent his time in various parts of India, returning only occasionally to the Punjab and Amritsar; and the head-quarters of succeeding Gurús were usually fixed at Kartárpur in the Jullundur district. The *Granth*, or sacred book of the Sikhs, after following Har Govind in several of his

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wanderings, was finally removed to Kartárpur by Vahir Mal, a brother of Guru Har Rai, successor of Har Govind, its place in the Har Mandar being subsequently supplied by a copy. The modern temple, as well as a great part of the city, dates from the year 1762 A.D. In the preceding year, Ahmad Shah, Abdáli, on his way back from Ludhiána, where he had defeated the Sikhs, had completely destroyed the Amritsar temples, blowing up the Har Mandar with gun-powder, and defiling every sacred spot with cow's blood. But after the final retirement of Ahmad Shah the Sikhs again flocked to Amritsar. The temple was rebuilt and the city gradually assumed its present form. It had hitherto been a collection of residences of influential Sikhs; but when it became a political capital, these soon became welded together into one city.

Katras or Subdivisions of the city.

Amritsar was originally divided into fifteen *katrás* or subdivisions, and certain localities in the modern city are still known by the same names. The fifteen *katrás* are Dulo, Hari Singh, Charat Singh, Ahluwália, Kanheyan, Bhág Singh, Baggián, Nihál Singh, Guru-ka-bazár, Guru-ka-mahl, Lúnmandi, Lohgarh Darwáza, Mahán Singh-ká-katra, Rámgarhia-ká-katra, and Faizullapurián-ka-katra. Each of these in former days represented the estate of a Sikh chief, within the limits of which the ruler was supreme. Other localities are now also known as *katrás*, but the fifteen named above are the only original ones of which the names still survive. In connection with this subject may be noticed the *tai-zamini* tax. To quote from a report on the subject made in 1863, this, "originated in a chaukidári tax, levied by Hari Singh, the Bhangi Sirdár, at the "request of the residents, for the protection of their lives and "property from the depredations of thieves and robbers. In "Ranjít Singh's time it formed part of the imperial revenue. "The assessment was made on no fixed principle, special arrange"ments were made between the needy Sirdárs of the *katrás* and "intending residents and the impost was looked upon (long be"fore Ranjít Singh's time) as paid for permission to squat. At "the time when the cess was first levied, the number of shops "was extremely small; settlers subsequently sprung up as new "*katrás* began to be founded, and a large proportion of the new "comers got off with the usual *nazar* of a rupee and some sugar. "Under whatever name the *tai-zamini* first originated, it has been "regarded as a fixed ground-rent as far back as the memory of "man. Many persons collect ground-rents in the city under "the name of *tai-zamíni*, but the only *tai-zamíni* proper collected "by private parties, as far as can be ascertained, is by the Rája "of Kapurthala in the *katra* Ahluwália, and by the Atári Sir"dárs in Nihál Singh-ka-katra." The name then is a misnomer. The tax was first levied to pay expenses of watch and ward, but as it was paid by the occupiers of certain sites, it came to be looked upon as a ground-rent, levied from tenants of Government or Nazúl land, which is not the case. At annexation, the tax was found to be in existence and it was continued under

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the misleading name it now bears. Registers were prepared in 1863, and are still kept up. Quite lately there were 1,867 persons paying the tax, and the total was Rs. 6,088. A few persons have compounded at 33 years' purchase. The tax is collected at the Baisákhi and Dewáli, and, after deduction of 3 per cent., collection fees taken by the lambardárs, is credited to Nazúl fund.

Amritsar under Mahárája Ranjít Singh.

For many years after the foundation of the Sikh supremacy Amritsar remained in the hands of the chiefs of the Bhangi *misl*; but at last, in 1802, was seized by Ranjít Singh and formally incorporated in his dominions. This monarch spent large sum of money from time to time upon the Har Mandar, which about this time began to acquire its present name of Darbár Sáhib. Among other adornments, he roofed it with sheets of copper gilt—a fact to which it owes its name of the Golden Temple. Ranjít Singh also laid out the famous garden, the Rám Bágh, and built the Fort of Govindgarh. The following story is often quoted as explaining the reputation of the Amritsar tank. A girl of Patti, in the Lahore district, the daughter of a wealthy Kárdár of that place, incurred her father's displeasure, and he married her to a leper, whom she was obliged to carry about in a basket on her head. During her travels, having reached a pool of water, she placed the basket with the leper in it on the ground, and went off to an adjoining village (Túng or Sultánwind) to beg. During her absence the leper saw a crow fall into the water, and immediately become white. He thereupon bathed in the water, and he was made whole, one small spot of leprosy only remaining. On the wife's return she did not recognize her husband, and thought she was being made the victim of some deception. She took her husband before Guru Rám Dás, who convinced her of her error. The spot on the edge of the tank where this event occurred is known as the *Dukh Bhanjni* or *healer of affliction*, and a copper gilt illustrated plate marks the place. The foundation of the Har Mandar was laid by Mián Mír, a devout Muhammadan *pír*, at the request of Guru Rám Dás, between whom and the *pír* a strong friendship existed. Not being skilled in the art of laying bricks on the square, he laid it askew, and the mason was obliged to adjust it. On this the *pír* remarked that if it had been allowed to lie as he had originally placed it, the temple would have stood for ever, but that now the first brick having been altered, the temple was doomed to be destroyed. This prophecy was fulfilled by Ahmad Shah Abdáli and his son Prince Timúr. By the latter the Rámghárián fort and buildings were razed to the ground and the ruins thrown into the tank; while his father, after defeating and routing the Sikhs near Ludhiána, an event known as the *Gulu Ghára*, gratified his resentment still further by destroying the temple, polluting the sacred pool with slaughtered cows, and committing other atrocities. Four years after the retirement of the Abdáli, or in A.D. 1766, the temple was rebuilt, and the city gradually improved and extended.

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Municipal government of the city.

A municipality was first formed in Amritsar in April 1868, under Act XV of 1867. It has always been of the 1st class. The Deputy Commissioner is the President of the present Municipal Board, and is the only official member. The Board, excluding the President, consists of twenty-six members, of whom eighteen are elected, and eight nominated by the Local Government on the recommendation of the local authorities. A member holds office for three years. The city, for conservancy and other administrative purposes, is divided into twelve wards or divisions. The only form of taxation in force is octroi, formerly known as *dharat chungi*, and this has since annexation been the principal source of revenue. A table has already been given in Chapter IV, Section B, showing the gradual increase in octroi collections. For the first five years after annexation they stood at about half a lakh, in the next five they averaged three-quarters of a lakh, and then rose to a lakh and a quarter. During the decade ending in 1875, the collections were about two lakhs, in the next two and a half lakhs, and now excluding refunds, they average about Rs. 2,35,000. During the time of Mahárája Ranjit Singh, it is said, they yielded nine lakhs a year. The increase in octroi income between 1850 and the present time has not been brought about by enhanced rates of assessment, but by the development of trade. The incidence per head of population has seldom reached Rs. 2 per annum, and is now $1\frac{2}{3}$ rupees exactly. Table No. XLV shows the municipal income for the last ten years.

Trade of the city.

Amritsar has always held the highest position of any town or city in the province as an *entrepôt* of trade. The connections of its merchants are not confined to Hindustán, but extend to Kábul, Kashmír and Bokhára, and are of old standing, long anterior to the advent of the British Government in the Punjab. Certainly the opening out of railway communication with Peshávar and Scinde has done much to increase the through trade, if it has not added very much to the import of commodities for local consumption. Full information has already been given, in Chapter IV, as to the course of trade, and the manufactures of the city, and here it need only be repeated that the chief articles imported, are, in the order of total value, European cotton piece-goods, grain, European cotton yarn, raw silk, shawls, spices and drugs, gold and silver, and manufactured woollen goods. Then follow fruit, skins, brass, iron and Indian tea. Piece-goods, grain, yarn, sugar, skins, and shawls are the chief exports. The statement on pages 154, 155, shows the total maundage of exports and imports for the last six years, with the estimated value in rupees. It has been supplied by the Octroi Department of the Municipal Office.

Manufactures of the city.

It has already been related how the once flourishing trade in *pashmina* and shawls of local manufacture has dwindled owing to the change in fashions in Europe. The silk trade is also not what it was, and China now supplies more than Bokhára.

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The manufacture of carpets is a thriving industry, increasing in importance every year. The import of tea from China is falling off, and Indian (green) tea is taking its place. Little change has taken place in the other manufactures of ivory and metal work, gold and silver thread, soap, country cloth, shoes, ornaments, rope and furniture. The buying up of grain and oilseeds, and exporting them to Europe, now occupies the attention of many merchants, owing to the high prices obtained, but it has received a check in the last two seasons. The cattle fairs at the religious festivals of Baisákhi and Dewáli, which alone attract about 150,000 persons to Amritsar, have already been mentioned in Chapter IV.

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Manufactures of the city.

IMPORTS.

Articles.	1887-88.		1888-89.		1889-90.		1890-91.		1891-92.		1892-93.	
	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds	Value in rupees.	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds:	Value in rupees.
Cotton, raw	622	7,153	900	13,275	1,000	16,125	699	10,310	800	10,800	720	9,720
Do., twist and yarn, European	24,554	15,59,179	25,212	17,64,840	26,395	24,34,452	27,617	18,77,957	23,215	15,08,975	25,935	16,85.775
Do., do., Indian ...	102	2.193	110	2,915	120	3.360	108	2,916	95	2.470	300	7,950
Fruits and nuts	43,350	4,98,525	37,955	3,98,527	35.947	3.59,470	31,179	3,42,969	36,509	4,38,108	34,332	3,77,652
Grain of sorts	926,894	23,17,235	1,527,500	38,18.750	1,485,400	33,42,150	1,149,665	25,86,746	1,426,200	39,22,050	1,465,673	40,30,601
Hides	1,600	19,080	1,040	20,280	1,045	3,195	1,056	23,100	1,048	18,864	1,720	30,960
Skins of sheep and goats ...	10,216	48,640	11,327	5,21,042	9.850	4,13,700	9,510	3,07,890	9,617	3.26,978	9,827	3,34.118
Brass and copper	17,299	4,32,475	9.117	2,55,276	13,616	3.74,440	12,216	3.72,588	15,950	4,30,650	13.945	3,76,515
Iron	77,914	4,48,006	35.107	2,10,642	45.205	2,71,230	42,140	2.73,910	60,290	3.01,450	54,041	2,70.205
Wool	2,300	41,400	2,050	34,850	2,040	41,820	1,980	31,680	2,212	42,028	2,450	41,650
Pashm	1,224	50,184	1,000	42.000	910	40,950	1,000	43,000	832	31,616	1,320	51,480
Woollen goods, manufactured ...	5 057	3,53,960	7,340	4,80,120	5,280	3.80,388	5,070	2,81,494	2,921	5,25,928	7,590	6,11,670
Shawls	542	4,75,334	600	5,20,200	590	4,98,550	580	4,87,200	620	7,82,440	600	7,57,200
Silk, raw	4,847	16,86,756	3,617	12,91,289	4,057	15,83,546	3,526	12,51,730	3,954	13,99,716	2,656	7,96,800
Do., manufactured	110	44,000	100	40.000	115	46,000	105	42,000	110	44,000	90	36,000
Sugar, refined	44,457	5,11,255	86,873	8,68.730	93,443	11,68,037	81,875	10,23,437	115,518	13,28,457	101,316	11,14,476
Do., unrefined	85,196	2,98,186	91,396	2,51,339	89,614	2,68,842	78,753	3,95,012	93,069	3,72,276	76.163	3,04.652
Tea, Indian	9,400	2,91,400	14,778	4,06,395	15,405	3,69,720	8,655	2,07,720	8,963	2,19,593	9.150	2,28,750
Do., Foreign	909	59,085	910	58,240	925	40,700	958	58,438	845	53,235	940	54,220
Drugs and medicines	60,540	15,74,040	40,484	8,90,648	59,617	13,11,574	39,138	7,82,760	54,892	13,72,300	32,580	8,14.500
Spices	15,513	5,27,442	22,746	7,50,618	32,987	10,55,584	25,315	7,34,135	20,335	7,32,060	18,912	7,37,568
Gold and silver	124	5,33,980	133	5,54,820	142	5,77,021	146	5,88,000	148	5,91,090	153	6,49,648
Cotton piece-goods, European ...	84,678	57.18.104	92.393	58,66,955	97,994	66,26,601	85,250	52,42,875	86,399	55,72,735	90,580	58,87,700
Do. do., Indian ...	3,948	2,42,802	3,566	2,13,960	4,566	2,78,526	4,005	2,52,315	3,238	2,00,756	4,109	2,46,540

Manufactures of the city.

EXPORTS.

Articles.	1887-88.		1888-89.		1889-90.		1890-91.		1891-92.		* 1892-93.	
	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds.	Value in rupees.	Maunds.	Value in rupees.
Cotton, raw	397	4,565	420	6,195	500	8,062	200	2,950	405	5,467	310	4,185
Do., twist and yarn, European	1,718	19,193	1,990	1,39,300	2,112	1,46,784	3,216	2,18,688	3,812	2,47,780	6,855	4,45,575
Do. do., Indian...	24	516	30	795	25	700	42	1,134	15	350	62	1,643
Fruits and nuts	10,150	1,16,725	9,252	97,146	12,170	1,61,700	10,416	1,14,576	13,910	1,66,920	12,897	1,41,867
Grain of sorts	221,989	4,54,972	325,617	8,14,042	318,725	7,17,131	210,697	4,74,088	222,220	6,11,105	245,967	6,76,409
Hides	983	17,994	1,000	19,500	800	17,600	750	16,500	570	10,260	416	7,696
Skins of sheep and goats ...	8,927	3,37,080	7,216	3,31,936	5,110	2,14,620	3,116	1,21,524	3,210	1,09,140	3,910	1,32,940
Brass and copper	2,536	13,400	1,210	31,880	1,840	49,680	1,215	37,057	2,150	58,500	2,040	55,080
Iron	16,530	95,047	6,420	38,520	10,145	60,870	12,910	83,915	15,875	79,375	13,775	68,875
Wool	2,000	32,000	1,000	17,000	950	19,475	540	8,640	1,100	20,900	1,900	33,250
Pashm	171	711	100	4,200	300	13,500	250	10,750	200	7,600	205	7,995
Woollen goods, manufactured	1,008	57,287	1,560	87,540	970	57,930	880	53,520	1,275	84,575	1,172	77,996
Shawls	198	1,73,646	150	1,30,050	125	1,05,625	122	99,780	160	2,01,920	150	1,91,900
Silk, raw	200	69,600	150	53,540	140	52,920	130	4,518	135	47,790	50	15,000
Do., manufactured	50	20,000	40	16,000	45	18,000	55	22,000	48	19,200	42	16,800
Sugar, refined	10,150	1,16,725	20,260	2,02,600	25,910	3,19,875	19,085	2,38,562	42,405	4,87,057	38,315	4,21,465
Do., unrefined	30,850	1,07,975	35,400	97,377	32,312	96,936	26,412	1,05,648	25,692	1,02,768	24,336	97,344
Tea, Indian	2,061	63,891	3,100	85,250	3,185	780	2,000	48,000	21,000	5,450	2,015	31,250
Do., Foreign	657	42,705	410	26,240	312	13,428	216	13,076	400	25,200	385	24,255
Drugs and medicines	15,216	3,95,616	10,050	2,21,100	14,000	3,08,000	9,590	1,91,800	13,695	3,42,375	8,625	2,15,625
Spices	3,225	1,09,650	3,850	1,27,650	7,312	2,33,984	6,395	1,85,455	5,000	1,80,000	4,215	1,64,685
Gold and silver	...	...	...	...	...	...	...	...	...	...	...	...
Cotton piece-goods, European	22,016	14,97,088	25,910	16,45,285	30,870	20,52,855	28,660	17,62,590	32,216	20,77,932	33,590	21,83,350
Do. do., Indian ...	289	17,773	310	36,600	350	21,350	290	18,270	300	18,600	490	29,400

Chapter VI.

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The Sikh temple or Darbár Sáhib.

The tank of Amritsar in which the celebrated Golden Temple stands, and of which the history has already been related, is 510 feet square, having steps leading down to the water. The temple is 40½ feet square and stands in the centre of the tank upon a platform 67 feet square. The outer walls from within about six feet of their base, and the *minárs* and the domes are covered with copper gilt plates, which present a very striking and handsome appearance. The first plate was put on by Mahárája Ranjít Singh in 1803. The temple, in comparison with its surroundings, is, in height, rather stunted; but from its isolated position and being nearly surrounded by water, this want of loftiness does not strike an observer, or detract from the beauty of the building in other respects. The border or sides of the tank are of an average width of 25 feet, and are covered with a pavement of marble and other stone. The temple is connected with the western side of the tank by a marble causeway, 203 feet in length. Opposite the entrance to the causeway is the "Akál Bungah" (pavilion of immortality), in which the *pahal*, or Sikh rite of baptism, is administered to converts. The temple itself is square with a dome-shaped roof coated with copper gilt. Its walls throughout are of marble, the spoils of Jahángír's tomb and other Muhammadan monuments, and are adorned with inlaid devices of figures and flowers. Within it lies a copy of the *Granth*, watched over by attendant priests, by whom, morning and evening, passages are recited from its pages to the worshippers. These attend daily in numbers, always considerable, and swelling on the occasion of the larger festivals to enormous crowds. It is a precept of the Guru that his followers in Amritsar should visit the Darbár Sáhib at least once a day. Those who attend in the morning bathe in the tank before proceeding to their devotions. Figures are available from the year 1860 onwards showing the number of persons who each year have taken the *pahal* at the Akál Bungah. By far the greater number took it either at the Dewáli or Baisákhi, occasions when the approaches to the Temple are thronged with worshippers. Counting from 1860 the yearly average in the first decade was 1,296, and in the next 1,018. During the next four years the average rose again and amounted to 1,203. The figures for the last nine years give an average of 1,188 persons.

The sacred tank of the Temple.

The tank of the Darbár Sáhib is filled with water from the Bári Doáb Canal. It is said that Guru Arjan, soon after he made the tank, also made those known as the Santoksar and Rámsar at the end of the sixteenth century. His successor Hargovind excavated the Kaulsar and the Bibeksar in 1626-28 A.D. These five constitute what are known as the *panj tirath*, or five places of pilgrimage. They were originally fed with the water which collected on the stiff clay land surrounding them. But this was not a satisfactory arrangement, and the sacred pools at times became offensive or even dried up. It was in 1781 that two Udásís, followers of Sri Chand, son of Guru Nának,

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The sacred tank of the temple.

named Paritam Dás and Santokh Dás, interested themselves in constructing a Branch Canal to feed the sacred tanks with fresh water. They repaired an old channel known as the Hasli, which had been made from Pathánkot to Majítha in 1639 by Ali Mardán Khan, Viceroy of Lahore, and again led water into it from the Rávi. Out of the Hasli they made a branch leading straight to Amritsar, the actual work being done by the people through whose lands it ran, who were forced to work by the Udásis sitting *dharna* at their doors, and by destitute people suffering from the effects of the famine of 1783, who were fed in return for their labour. The Hasli still exists, and is utilized as a rájbaha of the Bári Doáb Canal, and the *shákh*, or branch, of the Darbár Sáhib, which now supplies water to the tank, is identical with the channel made by the Udásís in 1783. The water in the channel was mainly from the Rávi, but was also supplemented by the surface drainage which passes down the Doáb near the village of Nág, and crosses the line of the tank branch. In after years, considerable superintendence was required to prevent the water, before it reached the Darbár Sáhib, being stolen by the people through whose lands it passed. The supply is now in every way satisfactory and the water of the tank, considering the constant use to which it is put, is surprisingly clean.

Surroundings of the temple.

The Mahárája Ranjít Singh spent large sums on adorning the temple, and since his time the ruling chiefs and *sirdárs* of the province have been liberal in presenting the temple with gilt plates and in defraying the cost of other improvements. The causeway leading to the temple is approached from a quadrangle facing the Akál Bungáh (pavilion of immortality) through an archway called the *darshni darwáza*, or gate of prayer. The marble pavement of the quadrangle is laid in beautiful designs in combination with granite and other stone. The *pahal* or Sikh baptismal rite is administered in the Akál Bungáh, and here are kept the arms said to have been used by Gurús Hargobind and Gobind. Every night the *Granth*, or holy book of the Sikhs, is brought from the Golden Temple, and placed for custody in the Akál Bungáh. Surrounding the tank are *bungahs* or pavilions, 70 in number, belonging to ruling chiefs and *sirdárs* of importance. These *bungahs* are used as resting-places for the owners, their friends or followers, when visiting the temple. On the east side stands the clock-tower, a red brick Gothic structure, commenced in 1862-63 and finished in 1873-74. It was designed by the late Mr. John Gordon, Executive Engineer, and was intended to adorn the quadrangle of the town buildings. After the tower had been commenced, the site of the town buildings was changed, and the tower was carried to completion. Standing where it does it is strikingly out of harmony with the Golden Temple and the buildings which surround the tank. On the south side are two lofty *minárs* erected by the Rámgharián family. From the top of these a splendid view of the whole city can be obtained, as also from the Bába Atl, a seven storied tower of

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Surroundings of the temple.

peculiar design, with a gilt dome, to the south-west of the temple. This tower was built from funds raised by subscription in A.D. 1798 in honor of the son of Guru Hargobind, whose name it bears. It occupies the place where the body of Bába Atl was burnt. At the time of his death Atl was seven years of age, hence the seven stories. A popular fable connected with the manner of Atl's death may be related. Bába Atl had a playfellow, by name Mohan, with whom he made and won a bet at play, promising to go to Mohan's house the following morning and claim it. On his arrival he found that Mohan had died during the night from the effect of a snake-bite. He touched Mohan's body and brought him to life. The people at once fell down and worshipped him, and went in a large body to make offerings to Guru Hargobind, who was sitting at his usual place, the platform of the Akál Bungah. The Guru was surprised and, angry with his son, saying that "Gurús should display their powers in purity of doctrine and holiness of living." Atl repaired to the Kaulsar tank, where he lay down and died. The tower erected to his memory is deemed sacred; devotees when entering and leaving touch the threshold of the door with their foreheads. At this place alms are daily distributed to a large number of the poor. This custom dates from the time of Bába Atl's death.

Founding of the Rám Bágh.

To the north-east of the civil station is the Rám Bágh, the station garden. Here originally stood a mud fort, the stronghold of a chief of the Bhangián *misl*, but this was demolished by Mahárája Ranjít Singh in Sambat 1876, and on the site he gave orders that a garden should be laid out. The buildings and garden were completed ten years afterwards. The garden was in those days on a much smaller scale than at present, and was enclosed by a masonry wall about 14 feet high, with ramparts capable of carrying guns. Outside this was a moat filled with water brought down the old Hasli Channel. At each of the four corners was built a small ornamental kiosk, or *burji*, and on the south side, facing what came to be known as the Rám Bágh gate of the city, there were two gates, an outer and an inner, capable of offering resistance to attack. These were connected by a bastion. In the centre of the garden the Mahárája had a summer-palace built for himself, double-storied, and provided with cool underground chambers or *taikhánás*, to be used during the hottest part of the day. Close to this was a swimming bath for the use of the ladies of the court. A little way off smaller garden houses were erected for the use of Rájás Suchet Singh, Dhián Singh, Híra Singh, and Mián Lábh Singh. The main entrance was by the fortified gateway already described, while, in the centre of each of the other three sides, were erected double-storied entrance gates, in which the followers of the court and minor Sirdárs were accommodated. The garden had a double row of fountains, running from the east and west entrances up to the central palace, and there were five broad wells used for irrigation and drinking purposes.

The whole is said to have cost nearly two and a quarter lakhs of rupees.

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The Rám Bágh as it is at present.

The appearance of the garden has now been a good deal changed, but the original plan can still be traced, and the principal buildings still remain, shaded by the old *pipal* trees planted by the Sikhs. The outer wall and moat have entirely disappeared, and the shape of the garden is now irregular, for land lying outside the walls has been taken in. But the kiosks which marked the four corners have been retained and indicate the plan of the grounds as laid out by the Mahárája. The fortified gateway still stands and on the roof is a handsome carved canopy, or shelter, of red stone. The inner gateway was used as a museum shortly after annexation, but this has now been given up. The outer gateway has been made into a police station and is known as the sadar station thána, but the connecting bastion has disappeared. The Mahárája's palace was made the Treasury and Deputy Commissioner's Office, but is now used as an Institute and Station Library, while the *taikhánás* are inaccessible and filled with water almost to the roof. The swimming bath is roofless, but still serves its original purpose. The fountains and one of the five wells no longer exist, but handsome rows of cypresses now line the centre walk leading up to the library. Only two of the Sirdárs' summer-houses remain; one stands empty, but the other, the larger of the two, has been converted into a District Board Office and has been re-named the Massy Hall, after a former Deputy Commissioner of the district. The three minor entrances, which have passages through the centre of them are still kept up, though they now no longer serve as gateways; two of them are inhabited by workmen employed in the garden and the third is used as a fernery or green-house. It has a beautiful front of red sandstone, delicately carved with tracery in relief. This is the work of stonemasons brought from Delhi by Fakír Azíz-ud-dín, the Mahárája's Prime Minister, and has suffered very little from the climate. These garden residences were in the early days occupied by the European Officers of the station, no other houses being available until the present civil station was laid out. Through the garden now passes a branch of the Jethuwál Rájbaha, and the whole area is plentifully watered from this, so much so that the wells have rarely to be worked. The soil is good, and various kinds of forest trees have been planted, which, with the *pipal* trees planted by the Sikhs make the garden shady at all times of the year.

Chief public buildings and places of interest.

To the north-west of the city and about 900 yards from the wall is the Fort of Govindgarh, built by Mahárája Ranjít Singh between A.D. 1805 and 1809. It is said this fort was built at the suggestion of Holkar, as a place of safety for the State treasure which the Mahárája was in the habit of depositing with one Rámánand, a wealthy banker of the city. The fort was named after the last Guru of the Sikhs, Gobind Singh. It is strongly built, but could not long stand a siege with guns of large calibre. It

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Chief public buildings and places of interest.

commands the city and the railway station. The block of city buildings or Town Hall is a large and lofty brick structure commenced in 1864 from designs by Mr. John Gordon, and finished in 1870 at a cost of 1½ lakhs of rupees. The frontage is 264 feet in length and the height 40 feet. There is an arcade through the centre 20 feet wide, for the convenience of traffic. From the road to the top of the arcade the height is 35 feet. Two small domes or cupolas adorn the centre of the front block. The east and west wings are 100 feet long by 27 feet high. The building provides accommodation for the head-quarters City Police, the Municipal offices, a free library, and a meeting-room. This latter is 80 feet long by 28 feet wide, 40 feet high, with a small gallery at one end. Close to the Town Hall is the Government Collegiate School, a fine building similar in style to the Town Hall, which may be described as Elizabethan. Immediately behind and adjoining the school is the Kaisar Bágh, a public garden or pleasure-ground, on the site of one of the old *dhábs* or monster cess-pools of the city. The site on which the Town Hall and a part of the school stand was in years past used as a cremation ground. On the west side of the Kaisar Bágh stood the Fort of the Ahluwália *misl*: a bastion may still be seen. The Kaisar Bágh is adorned by a marble statue of Her Majesty the Queen-Empress, which was obtained from England in 1887, and unveiled in the following April by Sir James Lyall. Other gardens have also been recently laid out by the Municipality, among which may be mentioned that on the site of Sant Singh dháb, between the Lohgarh and Lahori gates within the city walls. Outside the city, the principal gardens, after the Rám Bágh, are the Nicholl Park west of the Gilwáli gate and the Aitchison Park, near the railway station, both on sites which were formerly classed as quite unculturable.

Near the Mahán Singh gate is the Church Mission house, a double-storied spacious building of some architectural pretensions, in the centre of a small but neatly kept garden, enclosed by a wall. This building is at present occupied by Mission ladies. The Mission School near the Guru bázár is an old but handsome building. Outside the Mahán Singh gate is another double-storied building used as a Middle School for girls, many of whom are orphans. In the centre of the civil station a handsome double-storied building has recently been constructed by the Church Mission Society, known as the Alexandra School for the education of Native Christian girls of the better class. The Native Christian Church, situated outside the Rám Bágh gate of the city, which has just been enlarged and improved, is a plain substantial building, similar in style to the Roman Catholic Chapel, situated between Fort Govindgarh and Cantonments.

Between the Civil Lines and Cantonments, and distant about a mile from the city, are the District Court and Treasury. They occupy a handsome red brick building, with an imposing double-storied frontage and two side wings forming three sides of a quadrangle. The block was constructed by Government,

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and occupied in 1876. The railway station is in the style of most other large stations, a long iron-roofed building, but with rather a handsome front, surmounted by a neat railing and a flag-staff. There are two platforms and an overway. Just outside the station are the Amritsar Hotel and the Canal Offices. The latter occupy a large square building, originally used as a hotel. On the south side of the railway station, facing the fort, is a large handsome house built in 1875, by the late Lála Sant Rám, silk merchant. In this house His Royal Highness the Prince of Wales was entertained at a luncheon, given the following year in honor of his visit. The remaining public buildings and offices are the Sessions Court, on the Mall, the Telegraph Office outside the Hall gate, the Civil Hospital on the Grand Trunk road, the Rám Bágh Serái belonging to Sirdár Mokam Chand, and the tahsíl and distillery a little way down the Jullundur road. The Post Office is in a hired house near the Church and close to what was till lately an Orphanage for Native Christian boys. All the principal shops which supply the wants of the European community are situated in the broad bazár inside the Hall gate, where also is a handsome *serái* built by the late Khan Muhammad Shah, Khan Bahádur, Honorary Magistrate. Just outside that gate is Sant Rám's *serái*, a building with a handsome front and a tank, both built in 1879.

The jail is situated just outside municipal boundaries, between the Fatehgarh and Majítha roads, which are connected by a circular driving road. This jail was, as already stated, occupied in 1875, and the old jail inside the city near the Hall gate was purchased by the Municipality ; the walls and buildings of the former having been built of adobe blocks, suffered severly in the rains of 1875-76. The District Police (reserve) lines, or barrack, is situated near the Civil Hospital on the side of the railway line, the Municipal Police being accommodated in barracks built along the city wall at the Rám Bágh, Sultánwińd, Gilwáli and Lahori gates. Inside the city are two branch dispensaries and a hospital for women, supported by the Municipality. There are, in addition, a dispensary and one or more branches supported by the Medical Mission, besides St. Catherine Hospital, which has already been described. The most handsome mosques are those built by the late Muhammad Ján, Honorary Magistrate, near the Town Hall, and by Shekh Khair-ud-dín, Honorary Magistrate, inside the Hall gate. The Idgáh, or open-air prayer-ground, is situated opposite the Civil Hospital.

Minor tanks in and round the city.

Besides the tank attached to the Darbár Sáhib, there are four others of a sacred character, of which the Santokhsar (499 by 368 feet) is the most ancient, having been dug at the end of the sixteenth century. The Rámsar is a much smaller one (80 by 69 feet), and was built by Guru Arjan in 1603. The Kaulsar and the Babeksar, which are of medium size, were made by Guru Har Gobind, the one in 1626 and the other in 1628. The Kaulsar (from *kaul*, a lotus flower) was built to perpetuate the memory of the daughter of a Kázi of Lahore, a favorite concu-

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Minor tanks in and round the city.

bine who was abducted by, or as the Sikhs say, became enamoured of, the Guru, but bore him no children. The Babeksar would appear, from the name, to have been built in atonement for some transgression. Other tanks are the Rám Talao near the Tahsíl, that of Rái Kalyán Singh, opposite the tahsíl and close to the Jullundur road, the Lachmansar which is little used, and the tank attached to the Akhára of Paritam Dás which is not used at all. The tank which was built by, and bears the name of, Mr. C. B. Saunders, Deputy Commissioner, is now being filled in on sanitary grounds. It was built out of octroi income at a cost of some Rs. 24,000. The Durgiána tank which measures 541 feet by 432, lies under Fort Govindgarh, and is much resorted to by Hindús, who have surrounded it with temples and *devidwárás.* It has lately been put in order at a cost of Rs. 10,000 subscribed for the purpose by the Hindús of Amritsar. The principal cremation ground is close to the east corner of the tank. One Mahesh Dás about ten years ago built a good tank, 130 feet square, close to the Chátiwind gate, and this is much resorted to by travellers arriving from Tarn Táran. The five principal sacred tanks and the Rám Taláo are supplied as already stated with water from the Darbár Sáhib branch of the old Hasli channel, and some of the others through the Jethuwál Rájbaha of the main branch of the Bári Doáb Canal.

Population Amritsar city.

The population of Amritsar has already been given at the beginning of this chapter, and the reasons which led to the large decrease in the last decade have been alluded to in Chapter II. The population now stands at much the same figure as it did in 1868, when it was 135,813 souls. The details in the margin give the population of the suburbs at the last two enumerations. Apparently in 1891 the Gwál Mandi was counted as part of the city proper, and the railway lines and minor suburbs as part of the civil lines for separate figures are not available. It is needless to give the figures of 1868, or of the municipal census of 1875. They are given in the last edition of the Gazetteer, but their accuracy is doubtful, and the precise limits within which the enumeration took place are difficult to ascertain.

Town or suburb.	Population.	
	1881.	1891.
Amritsar city	144,216	129,464
Gwál Mandi	663	...
Minor suburbs	2,413	...
Civil lines	1,798	5,057
Police, Jail and Railway lines ...	1,575	880
Cantonments	1,231	1,365

Birth and death-rates.

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. The actual number of births and deaths registered during the last five years will be found in Table No. XLIV. The average of the birth and death-rates for the 15 years ending with 1881 was as follows:—

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Birth and death-rates.

Birth-rates.			Death-rates.		
Persons.	Males.	Females.	Persons.	Males.	Females.
38	20	19	56	50	62

But these are of very doubtful accuracy. The figures in Table No. XLIV work out to the rates, given in the margin, taking as the basis of the calculation the figures of the census of 1891 which is more applicable to these years than that of the previous census. It will be noticed how the high death-rate of one year affects the birth-rate in the next.

Year.	Birth-rate.	Death-rate.
1887	43	75
1888	37	49
1889	42	43
1890	41	64
1891	38	42

The fever epidemic of 1881.

A few words should be said about the great fever epidemic that raged in Amritsar in the summer of 1881. The outbreak first attracted attention about the 9th of September, when the number of deaths reached 34. On the 30th the number was 206. The greatest mortality in one day from the disease was 221 on 3rd October; on that date the daily report of deaths from all causes showed 268. The fearful mortality during October—5,788 persons—was sufficiently appalling to create terror in the stoutest heart. Business was almost entirely suspended, thousands fled from the city from fear, and the majority of those who remained were occupied in tending the sick, the dying, or the dead. Such a dire visitation has never within the memory of living man been known in Amritsar, though in 1867 a similar epidemic is said to have carried off between ten and twelve thousand people, and reduced the census figures of 1868. Between the 10th August and 31st December, 1881, the total number of deaths registered was—Christian 1, Hindús 5,742, Muhammadans 8,391, sweepers 534, or a total of 14,568 souls. The death-rate for the year was 125 against an average of 56, and for females it was 146 against an average of 62.

Jandiála town.

Jandiála is a flourishing town in the Amritsar tahsíl, situated on the Grand Trunk road, 12 miles from Amritsar city. It is the first halting place for troops marching from Amritsar towards Jullundur, and, within $1\frac{1}{2}$ miles of the town, there is a station on the main line of the North-Western Railway. There is a *serái,* a police station, post office, and supply depôt close to the road. A furnished canal rest-house lies about a mile distant. The railway station and town are connected by a good metalled road, and district roads lead thence to Vairowál and Tarn Táran. There is a Municipal Board of the 2nd class, three of the members are nominated and six are elected, holding office for three years, or more if re-elected. The municipal

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Jandiála town.

income has risen in 1891-92 to Rs. 8,707, most of which is derived from octroi collections, and about an eighth from the sale of town sweepings. Within ten years the population has risen from 6,535 to 7,732 souls, so that the incidence of taxation is a fraction under a rupee per head. Two sergeants and 12 constables form the municipal police force, over and above the imperial police (15 men all told) who are stationed at the road-side thána. The branch of the Amritsar Mission is in charge of a lady missionary with one or two assistants, and the mission maintains a dispensary, and schools with aid from municipal funds. The town itself stands on the sandridge, which runs through the Amritsar tahsíl, but the land is not all sandy, and some of it is very productive, when in the hands of Aráín and Kamboh tenants. The Kasúr Branch of the Bári Doáb Canal runs past the town at the distance of a mile, but supplies no water to Jandiála.

Origin of Jandiála.

The town is said to have originally been founded by four Rájpúts, Jando Khan, Fatteh Khan, Kamál Khan, and Bande Khan. The first gave the name to the village of Jandiála; Fatteh Khan founded Fattehpur Rájpútán, a flourishing village a few miles to the north; Kamál Khan settled near the Kamboh village of Táragarh on the sandridge, but his village has disappeared. Bande Khan founded Bondála, which perpetuates his name. The four brothers maintained themselves by dacoity on the high road, this part of the country being then included in the *súba* or province of Batála. Shortly after the arrival of the Rájpúts, a colony of Virkh Jats from Bhikki in the Gujránwála district migrated here, and associated themselves with Jando Khan, and these were reinforced by a band of Kangus Jats from the direction of Patiála. The Virkhs have a tradition that the rest of their brotherhood were displeased at their becoming friendly with Muhammadans, but by giving a *yug*, or propitiatory feast and presents, the brotherhood were appeased. From this the Virkhs of Jandiála came to be known as Jaggal Jats, and the Jaggal Virkhs and Kangus Jats hold the village in two nearly equal *tarafs* to this day. The Rájpúts were eventually killed off by the Sikhs, and have left nothing but their name. Bába Hundál, the patron saint of the place, had the blood of both tribes in his veins. His grandfather was a Kangus, and married a Jaggal girl. He began life as a cow-herd, and then left for the Dakkan to seek his Guru. On the way he passed through Tarn Táran, where for a time he earned his bread as a laborer on the tank, then being dug by Guru Arjan. The latter saw that the lad's basket of earth, though seemingly balanced on his head, was really suspended a few inches above it, and he predicted great things for Hundál, who collected a band of followers, and eventually, after many wanderings, returned to settle at Jandiála. He has left no immediate descendants, though he had two sons, regarding whom it was revealed to him that they were not born to him, but lent to him by the deity, who afterwards took them to

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Origin of Jandiála.

himself again. Hundál founded a small *gurudwára* and the Nathuána tank, held sacred by the Narinjanís, as the followers of Guru Hundál call themselves. He has left disciples, but none except himself have been famous. Most of the Jats, and of the Hindu dependents of the Jats in Jandiála, are Narinjanís, a sect which has already been described in Chapter III. Many of them use the word Singh after their names, but they do not take the *pahal,* do not practise the usual *kiria karam* or funeral ceremonies, do not take the ashes of their dead to the Ganges, and pay little or no respect to Brahmins. Yet they wear the *kes* or long hair of the Sikhs, and abjure tobacco in some cases. Narinjan is simply another name for Parmeshar, or the Deity, and the term Narinjani only means a deist, or worshipper of God. In the conflict between the Sikhs and Ahmad Shah Abdáli, the Narinjanís aided the latter, and gave him information as to the strength and whereabouts of the Sikh forces. In revenge for this the Sikhs invested Jandiála. Akál Dás, the Jandiála Guru, sent off a sowár post-haste to Ahmad Shah, who was on his way back from Hindustán, and was at Rohtás. He returned to their aid with a force of cavalry, and inflicted on the Sikhs one of the most signal defeats they had ever known, pursuing them as far as Vain Poin, and cutting them up to a man almost. Then he returned to demolish the Darbár Sáhib at Amritsar, and to this day there is, on this account, a coolness between the orthodox Sikhs and the Narinjanís. The Mahárája never offered to advance any one of that persuasion.

Trade of Jandiála.

The proprietary body, as already noted, is composed of Kangus and Jaggal Jats. But there is a large mercantile community of Bhábrás, who practise the Jain religion, Khojas, Kashmírís, and *thattiárs* or metal workers. The Bhábrás lend money and trade in cloth and grain, which are the staple commodities dealt in in Jandiála. Blankets of a good kind are made here for sale to native regiments, and the Jats of the Mánjha come here to buy their cotton wraps or *chotáis.* Brass vessels are turned out in large numbers, and for this the town has a good name. There are many Khatrís and Brahmins in the place, who originally came from Nurdin in the Mánjha, but the Bhábrás, who own most of the high pakka buildings in Jandiála, are said to have come from Kasel. The land revenue of the estate is now Rs. 5,500.

Bundála.

The village of Bundála is not counted as a town, and it never had a municipality, but it has a large population (5,490 souls), and may be mentioned here as it is closely connected in origin and associations with Jandiála. It lies three miles south-west of Jandiála, on the road to Tarn Táran. It is owned by Hundál Jats. The resemblance to the name of Bába Hundál is quite accidental, but the people, though in outward appearance they closely resemble Sikh Jats, are largely Narinjanís, especially the large sub-division known as Patti Báj. The inhabitents are almost all agriculturists, and are known as excellent cultivators, with often very small holdings, which forces them to

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Bundála.

take land as tenants in every village round them. They are also known to be of a turbulent and lawless character, impatient of control. Many of them have been selected as settlers on the waste lands irrigated by the Chenáb Canal, where they have maintained their reputation as good cultivators. There is a well-known *ásan* or monastery of *jogis* in the village. This was originally founded by a Muhammadan, one Háji Miskín, who had a disciple, or follower who was a Hindu *jogi*, and the place is now all in the hands of *jogís* following the Hindu religion. They are, however, still known by the title of "Pirji," which points to a Muhammadan origin, and they are reverenced as holy men by members of both religions. The monastery has a number of subterranean chambers leading one out of another. The land revenue of Bundála is now Rs. 8,100, excluding what is now the separate estate of Shaffipur, which is assessed at Rs. 700. It has already been described how the village was originally founded by Bande Khan, Rájpút.

Majítha town.

Majítha is classed as a town because it has a municipality, but it is really only a large and important village, with a bazár and some local trade. The population has risen from 6,053 in the year 1881 to 6,417 in 1891. It lies about ten miles north-east of Amritsar, in the Amritsar tahsíl, and is connected with the city by a road which is partly metalled. The Municipal Board is of the 2nd class, and consists of the usual nine members, of whom three are nominated and six elected under the same conditions as in Jandiála. The income, which has been steadily rising, is derived chiefly from octroi, and now stands at Rs. 2,640. The sale of town sweepings, against which the agricultural inhabitants never cease to complain, helps to swell the income. There are few, if any, masonry buildings in the town, but outside it are to be seen the country houses of Sirdárs Diál Singh and Umráo Singh, standing in their own gardens, but rarely visited by their owners. There is the usual complement of municipal police. The incidence of taxation is light, only about 4 annas a head. The nearest railway station is at Kathunangal, within the limits of the village of Ajaibwáli, and on the Pathánkot Branch of the North-Western Railway. It is four miles distant. Beyond that and nearly five miles from Majítha is the main branch of the Bári Doáb Canal, and a large part of the village area is watered from the old Hasli and Majítha Rájbahás, both of which pass through the limits of the estate. The land revenue has recently been enhanced to Rs. 5,600. The trade of Majítha is small and unimportant, and the place has no special staples or manufactures. There is a Mission School and Boarding House, and a dispensary, maintained from District funds. The proprietary body are Jats of the Gil tribe, divided into two distinct *tarafs*, and there are a considerable number of Aráín tenants. It is said to have been founded by one Mádu, a Gil Jat. He was the eldest son of his father, and hence the village was called *mádu jitha*, the latter word meaning eldest son in Punjábi. This was contracted into Majítha.

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Majítha town.

To the Gil clan of this village belonged the Majítha Sirdárs, some of whom held high positions in the court of Mahárája Ranjít Singh, such as Sirdárs Desa Singh and Lehna Singh. The present representative is Sirdár Diál Singh of whose family an account has already been given in Chapter III, Section C. That chapter may also be referred to for an account of the family of Rája Súrat Singh, a member of the same stock.

Tarn Táran town.

Tarn Táran is in itself but a small town, but is important as a religious centre, and as being the capital of the Mánjha, or at least that part of it which lies in the Amritsar district. Various derivations have been given of the name. According to one it means "Salvation," according to another "cleansing water," while a third, and the most probable, gives the meaning as "aiding to swim across" from *turna* or *táru karna*, to swim. If the last is correct, it is connected with the tradition that the water of the sacred tank has healing properties, and a miraculous effect on persons afflicted with leprosy. This belief is held by all the people of the neighbourhood, and the town has for long been the resort of lepers from all parts of the province, and even beyond it. The town is connected with the city of Amritsar by a good and shady metalled road, and is nearly half way between the city and Hariki ferry on the Sutlej, at the south-western corner of the district. Tarn Táran is counted as being 14 miles from the civil station of Amritsar. The town is largely composed of masonry buildings, and nearly in the centre of the town is the Darbár Sáhib or temple, which again is on the edge of the sacred tank. The population has increased in the last decade from 3,210 to 3,900. The head-quarters of the Tarn Táran tahsíl, or sub-division of the district are here, as also a police station, post and telegraph office, encamping ground, dispensary, Middle School and branch of the Amritsar Mission, with a resident European Missionary. There is a small but increasing community of Native Christian converts, for whom a Church is about to be built, close to the district rest-house. The *serái* has lately been bought up by the missionaries for Rs. 4,000. The municipality consists of the usual nine members and is of the 2nd class. It has an income of, at present, Rs. 6,825, made up chiefly of what the octroi brings in. The town itself takes up nearly the whole of the area of the *mahál*, or estate as demarcated for revenue purposes, and the cultivated land consists of a narrow ring round the town. Canal irrigation is supplied only to the tahsíl garden, which is Government property, but there are 11 or 12 wells. The present revenue is only Rs. 650, but this falls at a heavier rate per acre than the revenue of any other village in the tahsíl. The Kasúr *nala* flows close to the town, passing under a wooden bridge on the metalled road from Amritsar, and the Kasúr Branch of the canal is three miles to the south. The land is held by Kambohs, Jats and miscellaneous Hindús, and one well is owned by Nihangs. The trade of the place is purely local, grain and piece-goods

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Tarn Táran town.

being the chief commodities dealt in. The busiest time is perhaps the occasion of the monthly fair, at which the people of the tahsil take the opportunity to make their purchases. It was lately proposed to connect Amritsar and Tarn Táran by means of a light line of railway, which might be extended to Hariki ferry, but this project has, for the time at all events, been abandoned. The importance of the place is derived almost entirely from its being the tahsíl head-quarters, and from the presence of the tank and temple.

Tarn Táran tank and temple.

The temple is said to have been founded by Arjan, the fifth Guru, and he also arranged for the excavation of the tank. The temple stands on the edge of the tank, and a handsome gateway and approach from the main bazár of the town have lately been made, the funds for acquiring the land and the shops which were cleared away having been subscribed for the most part by the townspeople. The dome has been overlaid with gilded copper plates after the style of the Har Mandar at Amritsar, but architecturally the temple is not especially noticeable. At the north-west corner of the tank, a little way from the temple, is a lofty column, or *minár*, with a white stucco covered top, reached by a winding staircase inside the column. This is a landmark to all the country round, and on a clear day, with the aid of glasses, the tower of Bába Atl and other prominent buildings in Amritsar city can clearly be made out from its summit. The tank is square in shape and about 300 yards each side. A paved walk runs right round it, overlooked by numerous *bungahs* or private hostelries, built by chiefs and Sirdárs for the accommodation of themselves and retinue on the occasion of their visits. Most of these are now open to receive all comers at the monthly fairs and crowds of Jats and other Hindús find shelter in them. A few old *pipal* trees shade the margin of the tank, an excellent bird's-eye view of which can be obtained from one of the balconied windows of the *bungahs* near the temple. As with the Darbár Sáhib at Amritsar it is the first *coup d'oeil* which is most striking, far more so than any detailed inspection. The Tarn Táran *massia*, or religious fair, held on the last day of the old moon, and first of the new, is quite an institution in the Mánjha. Large numbers of people flock to the temple to make their obeisance and present their offering, after which they disperse to wander through the bazárs, make their purchases, and meet their friends. The next morning after again bathing in the tank they depart to their homes. The fair most largely attended is in the month of August (Bhádron), but the gatherings nearest the Baisákhi and Dosehra festivals are also very popular. It should be mentioned that the tank depends for most of its supply on the freshets which come down the Kasúr *nala* five or six times a year. The water is diverted by a channel towards the temple without any difficulty. At other times water is supplied from the Kasúr Branch of the Bári Doáb Canal, but the flow is bad, and this supply cannot always be depended upon.

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The Tarn Táran Leper Asylum.

The Leper Asylum has been already noticed in Chapter V. Besides the 240 inmates accommodated in the Asylum, there are other lepers who live in the city, who are either themselves more or less affected or are descended from persons who were. To these, too, the name is applied, even though they show no sign of the disease. They live in a separate quarter and drink from a separate well, and the whole community numbers about 80 persons. Each adult in the Asylum receives three rupees per mensem, and each child above three years of age half that sum. The net loss to the Municipal fund of Amritsar city is nearly Rs. 2,000 a year, even after crediting the subscriptions received from other districts. An effort is being made to induce the parents to make over their untainted children to the missionaries at Tarn Táran, who have established a home for them, and six children have already been given up voluntarily by their parents. Lepers are known as *kori* or *namáni*, but the disease is often spoken of by the Jats as the *bara dukh*, or worst of afflictions.

Vairowal town.

There used to be a municipality in Vairowál, but it was abolished as unnecessary in April 1891. In this were included the three separate estates of Vairowál, Kíri Sháhi, and Dárápur, for the village sites of all three are so close together as almost to form one town. The joint population only increased from 5,409 to 5,524 in the last ten years, and, of this total, Dárápur contributes more than half. The municipal income was only Rs. 1,511 in the last year of its existence, and was steadly decreasing. Vairowál is on the right bank of the Beás, perched on the edge of the Dhaia, or crowded about the ravines which lead down from the Mánjha to the riverain lands. The river is here crossed by a ferry from Kapurthala, and there is a small trade in timber which is brought down from the hills in rafts on the Beás. The place is of little importance, historically or commercially. A member of an old family in the town was a disciple of Bába Nának, and for this reason the town is sometimes spoken of as Vairowál Bábágán. Many of the inhabitants are Muhammadans, but the best known are the Báwa money-lenders. Goindwál where Guru Amr Dás and Rám Dás died, and Khadúr Sáhib, where Guru Angad lived and died, are close to Vairowál. Fairs are held annually at those two places, to which people flock in large numbers. These pass through Vairowál, or rest there, and from this circumstance it has come to be better known than it would otherwise be. There is a police station outside the village, and a police rest-house, a school, and post office. The estate has always been lightly assessed and now pays as land revenue Rs. 2,200.

Sirháli Kalán.

Sirháli Kalán is a large Sandhu Jat village in the south-western corner of the Tarn Táran tahsíl. It has now a population of 5,750 and is a purely agricultural village, in no way deserving the name of a town. The land revenue in this tract, the Khára Mánjha, has always been light, and Sirháli now pays Rs. 6,500. It lies on the broad high road to Hariki ferry

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Sirháli Kalán.

from Tarn Táran, leading to Ferozepore. The only public building is a police station, opposite which is a *serai* with a rest-house in one corner and a post office in the other. The encamping-ground is rarely used except by Civil Officers on tour, and the bazár is small and unimportant. The village supplies many recruits to the Native Army, and the money-order business at the post office is extensive. There has never been a municipality, nor is there ever likely to be any need of one.

Atári.

Atári is a large village on the Grand Trunk road, half way between Amritsar and Lahore. It is chiefly important as being the home of the Sirdárs of Atári, of whom the present head, Sirdár Balwant Singh, has already been mentioned at the end of Chapter III. There is a railway station here, a post office, and a rest-house for officers of the Public Works Department. The land is owned chiefly by Sidhu Jats, but they employ members of Aráín tenants. The population is 2,920, the land revenue Rs. 3,300, and there never has been a municipality or sufficient trade to support one. The chief trade is in grain.

Rámdás.

Rámdás is in the northern corner of the Ajnála tahsíl, and since 1886 has been ceased to be a regularly constituted municipality. But it is of that class which is known as a " notified area " by which is meant that it keeps up a staff whose duty it is to collect octroi (the income is about Rs. 700 a year), a fixed number of bhishtís and sweepers for sanitary purposes, and village watchmen, to pay whom a special chaukidára tax is levied from all householders. Its affairs are administered by the Deputy Commissioner, Tahsíldár, and one nominated member, who is usually the Mahant of the local temple. The town is enclosed within a mud wall, formed of the backs of the outermost houses. The population is 4,958, and the present land revenue Rs. 3,200. The total area is large, but much of it is uncultivated. Aráín tenants are numerous, and many of them have occupancy rights. There is no canal irrigation, nor is any possible, unless a dam were put up across the Sakki *nala*, which flows about a mile distant from the town and often does damage by flooding the low lands near it. There is a school and a rest-house lately constructed, and it has been proposed to establish a police station either here, or at Thoba, to relieve that at Ajnála. In the centre of the town there is a temple, or gurudwara, which is well-known in the neighbourhood. It was founded by Sáhib Budha, a disciple of Guru Nának, who was born and died here. The Mahant owns a large part of the village, and enjoys half the revenue in jágír for the support of this temple. The place is of no commercial importance.

Ajnála.

At Ajnála are the head-quarters of the tahsíl, a police station, school, post office, rest-house, and encamping-ground. The tahsíl head-quarters formerly used to be at Saurián, some ten miles further down the Sakki *nala*, but were removed to Ajnála before the mutiny, because the latter place is more central, being situated on the high road to Siálkot, and within half a mile of the only bridge over the Sakki which the tahsíl

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Ajnála.

possesses. The old masonry bridge was dismantled in 1890, and has been replaced by a new girder bridge on piers, built at a cost of about Rs. 20,000. Ajnála cannot pretend to be a town, or even more than a medium sized village. The population is 2,070, and the land revenue has recently been enhanced to Rs. 1,950. The village is said to have been founded by one *Bága*, a Jat of the Nijjar *got*, after whom it was named Nijjarwála or Nijrála, which became corrupted into Ajnála. Nijjar Jats still hold the village in proprietary right. It is of no importance in any way except as being the tahsíl head-quarters, and it has no trade. On the encamping-ground is a plain mound of earth, to mark the place where lie the bodies of a number of sepoys belonging to a regiment in Mían Mír, who mutinied in 1857 and marched towards Siálkot. They were pursued and overtaken in an island in the river. Those who escaped being killed there or survived the awful night they spent in the cells of the Ajnála tahsíl, were shot on the encamping-ground next morning, and their bodies thrown into a well, which was then filled up. The mound was erected over the well.

Rája Sánsi.

Rája Sánsi lies half way between Amritsar and Ajnála. It is important as being the residence of the Sindhánwália family (*see* Chapter III, Section C), otherwise it is in no way notable, and the Sánsi Jat owners are few. They chiefly employ tenants to cultivate their land. The land is almost all owned by Sirdár Bakhshísh Singh, the three sons of Sirdár Thákur Singh, Sirdárni Har Kour, and Sirdár Randhír Singh. The population is 4,558, and the estate is assessed at Rs. 4,900. There is a post office and a vernacular school. Troops marching from Siálkot to Amritsar by the direct road occasionally halt here. There is a small bazár, but with the exception of the families and dependents of the Sirdárs and a few traders, the inhabitants are chiefly tenants in poor circumstances, or village menials. The most noticeable building is the Sirdár's house, a handsome and imposing building, and there are some large gardens round the town.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

AMRITSAR DISTRICT.

(INDEX ON REVERSE.)

STATISTICAL TABLES.

Table No. II,—showing DEVELOPMENT.

1	2	3	4	5	6
DETAILS.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.
Population	893,266	893,266	893,266	992,697	992,697
Cultivated acres	763,404	765,229	766,763	769,862	771,826
Acres of crops irrigated	455,325	460,275	481,893	439,010	476,684
" (from Government works)	168,830	187,448	189,351	180,341	203,360
Assessed land revenue, Rs.	10,24,488	10,24,718	10,25,472	10,26,609	11,22,212
Revenue from land, Rs.	8,21,295	8,22,931	8,28,314	8,28,554	8,34,179
Gross revenue, Rs.	14,58,629	15,03,022	15,27,199	15,31,723	15,85,891
Number of kine	329,398	331,956	343,067	343,067	341,344
" " sheep and goats	80,156	81,319	99,679	99,679	113,601
" " camels	836	772	1,071	1,071	980
Miles of metalled roads	77	72	72	72	72
" " unmetalled roads	314	319	319	319	319
" " railways	61	61	61	61	61
Police staff	900	900	888	888	872
Prisoners convicted	3,682	5,719	2,615	2,132	3,015
Civil suits, number	15,214	17,348	16,865	15,603	16,070
" value in rupees	5,84,917	10,19,399	10,79,842	9,53,764	8,77,342
Municipalities, number	5	5	5	5	4
" income in rupees	3,35,024	3,55,075	3,86,650	3,67,722	4,36,487
Dispensaries, number of	9	9	9	9	9
" patients	93,607	94,020	114,236	128,873	147,157
Schools, number of	110	139	140	138	134
" scholars	9,340	10,049	10,093	9,991	9,435

NOTE.—These figures are taken from Statements III, V, VII and VIII appended to the Revenue Report, and I and III of the Administration Report. Others have been repeated from statements appended to this edition of the Gazetteer.

Table No. III,—showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	ANNUAL RAINFALL IN TENTHS OF AN INCH.														
RAIN GAUGE STATION.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	Average.
Amritsar (Tahsíl)	250	197	239	557	264	212	261	150	256	155	296	197	302	131	248
Tarn Táran	175	140	179	399	190	119	300	170	282	169	168	124	249	194	204
Búchar	103	139	191	336	212	184	245	193	332	146	246	207	323	118	212
Ajnála	79	89	138	276	217	131	185	139	260	198	280	147	296	98	181
Baggga	157	237	204	317	325	101	232	74	337	159	229	189	296	57	208
Jandiála	69	62	70	350	226	190	311	152	203	263	246	170	237	126	191
Raya	107	168	69	412	153	167	220	276	261	254	193	192	277	77	202
Khara	44	95	53	147	122	108	284	129	115	197	140	167	209	78	135

NOTE.—These figures are taken from the Weekly Rainfall Statements, published in the *Punjab Gazette*.

Table No. IIIA,—showing RAINFALL at HEAD-QUARTERS.

1	2	3	1	2	3
	Annual Averages.			Annual Averages.	
Months.	Average number of rainy days in each month—1870 to 1891.	Rainfall in tenths of an inch in each month—1870 to 1891.	Months.	Average number of rainy days in each month—1870 to 1891.	Rainfall in tenths of an inch in each month—1870 to 1891.
January	2	13	October	1	3
February	3	13	November	...	1
March	3	8	December	1	7
April	1	5			
May	3	9	1st October to 1st January	1	11
June	3	25	1st January to 1st April ...	7	34
July	7	66	1st April to 1st October ...	23	197
August	7	65			
September	3	27	Whole year	31	242

Note.—These figures have been taken from the Weekly Rainfall Statements published in the *Punjab Gazette*.

Table No. IIIB,—showing RAINFALL at Outlying TAHSILS.

1	2	3	4	5
	Average fall in tenths of an inch from 1870 to 1891.			
Tahsil Stations.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Tarn Táran	6	27	166	199
Ajnála	8	30	160	198

Note.—These figures are taken from the Weekly Rainfall Statements published in the *Punjab Gazette*.

Table No. IV,—showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
	Temperature in shale (in degrees Fahrenheit).								
	May.			July.			December.		
Year.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
1870-71	...	...	...	122·0	97·9	74·0	78·0	55·39	33·0
1871-72	...	...	...	100·0	81·3	70·0	80·0	50·22	30·0
1872-73	126·0	84·67	54·0	107·0	81·16	68·0	81·0	52·46	29·0
1873-74	115·0	79·48	51·0	118·0	89·11	70·0	80·0	54·83	33·0
1874-75	109·0	...	...	104·0	...	...	83·0	...	...
1875-76	114·0	89·16	61·2	114·0	91·66	75·0	...	...	...

Note.—These figures are taken from the last edition of the Gazetteer of Amritsar District (1883-84), more recent figures not being available.

Table No. V,—showing the DISTRIBUTION of POPULATION.

1		2	3	4	5
Details.		District.	Tahsíl Amritsar.	Tahsíl Tarn Táran.	Tahsíl Ajnála.
Total square miles		1,558	546	596	416
Cultivated square miles		1,206	443	505	258
Culturable square miles		161	41	31	89
Square miles under crops (average of last five years)		1,133	422	471	240
Total population		992,697	462,734	305,127	224,836
Urban population		160,339	150,915	9,424	...
Rural population		832,358	311,819	275,703	224,836
Total population per square mile		637	848	512	540
Rural population per square mile		534	571	497	540
Towns and Villages.	Over 10,000 souls	1	1	...	...
	5,000 to 10,000	8	5	3	...
	3,000 to 5,000	23	6	11	6
	2,000 to 3,000	43	13	15	15
	1,000 to 2,000	200	85	70	45
	500 to 1,000	302	101	112	89
	Under 500	459	162	125	172
	Total	1,036	373	336	327
Occupied houses	Towns	30,478	28,987	1,491	...
	Villages	100,267	37,181	31,485	31,601
Resident families	Towns	41,259	38,884	2,375	...
	Villages	177,052	65,567	62,891	48,594

Note:—These figures have been taken from Tables I and III of the Census Report, 1891, and from Assessment Reports of Revised Settlement.

Table No. VI,—showing MIGRATION.

1	2	3	4	5	1	2	3	4	5
			Percentage of males.					Percentage of males.	
District.	Immigrants into Amritsar.	Emigrants from Amritsar.	Immigrants.	Emigrants.	District.	Immigrants into Amritsar.	Emigrants from Amritsar.	Immigrants.	Emigrants.
Hissár	200	203	62	62	Gurdáspur	43,609	24,938	29	32
Rohtak	57	40	54	65	Siálkot	18,492	6,242	41	32
Gurgáon	108	37	68	59	Gujrát	1,010	390	62	56
Delhi	593	287	53	67	Gujránwála	2,122	1,982	52	59
Karnál	170	550	65	65	Shahpur	540	197	62	58
Umballa	989	1,079	43	71	Jhelum	326	377	60	69
Simla	104	125	59	70	Ráwalpindi	324	1,897	68	76
Kángra	1,628	396	64	71	Hazára	40	458	75	94
Hoshiárpur	5,990	2,309	55	45	Peshâwar	366	1,638	57	75
Jullundur	7,567	5,894	45	45	Kohát	14	1,068	43	84
Ludhiána	1,424	1,021	45	54	Bannu	40	354	80	85
Ferozepore	4,056	7,498	26	58	Dera Ismail Khan	84	574	70	87
Mooltan	303	2,226	66	67	Dera Ghází Khan	56	545	75	83
Jhang	518	219	70	64	Muzaffargarh	47	262	68	67
Montgomery	450	2,978	63	62	Eastern Plains States	10,304	10,013	...	...
Lahore	21,279	52,356	32	38	Kashmir	3,818	...	...	...

Note.—These figures are taken from Abstracts 62, 63, 72 and 80 appended to the Census Report of 1891. Details for tahsíls not published.

Table No. VII,—showing RELIGION and SEX.

1	2	3	4	5	6	7	8
	District.			Tahsils.			
Description.	Persons.	Males.	Females.	Amritsar.	Tarn Táran.	Ajnála.	Villages.
Persons	992,697	...	...	462,734	305,127	224,836	832,358
Males	...	543,084	...	255,816	167,028	120,240	451,818
Females	...	...	449,613	206,918	138,099	104,596	380,540
Hindús	276,675	152,458	124,217	151,737	73,235	51,703	212,829
Sikhs	261,452	146,304	115,348	110,34[illegible]	108,737	42,373	242,133
Jains	718	399	319	514	143	61	94
Musalmáns	452,237	243,050	209,187	199,083	122,868	130,286	376,617
Christians	1,609	869	740	909	226	474	665
Parsís	5	3	2	5	...	...	...
Others	1	1	...	1	...	...	...

Note.—These figures are taken from Tables VI, B, F (G) of the Census Report for 1891; and from the Amritsar District Census Report of that year.

Table No. VIII,—showing LANGUAGES.

1	2	3	4	5	6	7
	District.			Tahsil.		
Languages.	Persons.	Males.	Females.	Amritsar.	Tarn Táran.	Ajnála.
Hindustáni Hindi	4,509	2,617	1,892	4,335	37	137
Bagri	654	338	316	651	3	...
Panjábi	973,054	531,729	441,325	443,368	305,006	224,680
Jatki	6	6	...	6	...	...
Dogri	20	16	4	15	1	4
Pahári	331	234	97	327	1	3
Pashtu	163	116	47	160	3	...
Total Languages of the Punjab ...	978,737	535,056	443,681	448,862	305,051	224,824
Bengáli	79	38	41	79	...	...
Goanese	6	6	...	6	...	...
Gujráti	35	20	15	31	...	4
Kashmíri	12,959	7,391	5,568	12,908	50	1
Marathi	1	1	...	...	...	1
Síndu	110	58	52	110	...	...
Tamil	20	13	7	20	...	...
Telegu	1	...	1	1	...	...
Total other Indian Languages ...	13,211	7,527	5,684	13,155	50	6
Persian	205	118	87	204	1	...
Total other Asiatic Languages ...	205	118	87	204	1	...
English	541	382	159	509	26	6
German	2	...	2	2	...	...
Italian	1	1	...	1	...	...
Total European Languages ...	544	383	161	512	26	6
Grand Total ...	992,697	543,084	449,613	462,733	305,128	224,836

Note.—These figures have been taken from Table No. X of Census Report of Amritsar District.

Table No. IX,—showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9
Serial No.	Description.	Total.	Males.	Females.	Hindús.	Sikhs.	Jains.	Musalmáns.
1	Pathán	4,736	2,540	2,196	4	7	...	4,725
2	Jat	240,735	137,159	103,576	15,863	174,448	...	50,424
3	Rájpút	28,295	15,710	12,585	2,618	1,117	...	24,560
4	Dogar	3,827	1,888	1,939	21	27	...	3,779
5	Gujar	4,398	2,309	2,089	223	6	...	4,169
6	Aráín	43,208	23,072	20,136	22	67	...	43,119
7	Kamboh	18,398	9,815	8,583	2,485	7,520	...	8,393
8	Sheikh	10,140	5,497	4,643	...	...	...	10,140
9	Brahman	36,598	20,850	15,748	35,995	603	...	...
10	Syad	5,359	2,881	2,478	...	...	...	5,359
11	Faqír	14,648	8,533	6,115	3,379	1,469	...	9,800
12	Bharai	5,572	2,966	2,606	72	36	...	5,464
13	Nái	18,295	9,834	8,461	5,596	4,081	...	8,618
14	Mirási	13,367	6,822	6,545	177	90	...	13,100
15	Khatri	32,031	17,380	14,651	29,015	2,997	...	19
16	Arora	23,110	13,134	9,976	16,082	7,028	...	...
17	Khojah	9,150	4,954	4,196	37	133	...	8,980
18	Kashmíri	21,261	11,732	9,529	67	20	...	21,174
19	Changar	4,372	2,256	2,116	107	18	...	4,247
20	Chuhra	121,323	65,325	55,998	111,485	4,809	...	5,029
21	Mochi	30,600	16,535	14,065	1,209	2,272	...	27,119
22	Julaha	45,864	25,168	20,696	281	204	...	45,379
23	Jhínwar	49,897	26,368	23,529	16,548	25,503	...	7,846
24	Lohár	21,758	11,424	10,334	2,384	5,550	...	13,824
25	Tarkhán	38,731	20,147	18,584	2,883	24,143	...	11,705
26	Kumhár	32,639	17,303	15,336	7,928	3,712	...	20,999
27	Chhímba	9,358	4,888	4,470	1,164	3,542	...	4,652
28	Teli	25,532	13,919	11,613	132	850	...	24,550
29	Sunár	9,464	5,019	4,445	4,187	3,887	...	1,390
30	Barwála	14,956	7,782	7,174	272	59	...	14,625
31	Dhobi	6,057	3,124	2,933	727	605	...	4,725
32	Sánsi	3,551	1,936	1,615	2,733	360	...	458

NOTE.—These figures are taken from the Provincial Census Report of 1891 Table No. XVI.

Table No. IXA,—showing MINOR CASTES and TRIBES.

1	2	3	4	5	6
Serial No.	DESCRIPTION.	Persons.	Males.	Females.	Serial No. in Census Table No. XVIA.
1	Ahír	864	581	263	A. 2
2	Máchhi	1,416	782	634	D. 35
3	Thathera	520	285	235	D. 21
4	Chamar	1,348	814	534	D. 38
5	Awán	2,158	1,191	967	A. 1
6	Bania	2,686	1,616	1,070	C. 14
7	Mughal	2,671	1,439	1,232	A. 1
8	Qassáb	1,952	952	1,000	D. 37
9	Jogi and Ráwal	4,021	2,092	1,929	E. 42
10	Malláh	2,070	878	1,192	D. 35
11	Mahtam	1,358	683	675	E. 44
12	Labána	526	288	238	C. 15
13	Kalál	2,804	1,467	1,337	D. 36
14	Darzi	2,100	1,119	981	D. 22
15	Lilári	1,166	616	550	D. 23 (15 and 16)
16	Rangrez	907	607	300	
17	Bhatia	693	516	177	C. 14
18	Ulama	1,021	632	389	B. 5
19	Súd	1,142	626	516	C. 14
20	Ráj	1,004	514	490	D. 20
21	Bhábra	1,596	869	727	C. 14
22	Biloch	1,152	585	567	A. 3
23	Kanchan	709	334	375	E. 45
24	Khokhar	2,169	1,243	926	A. 1

NOTE.—These figures are taken from Table No. XVI of the Census Report 1891.

Table No. X,—showing CIVIL CONDITION.

1	2	3	4	5	6	7
DETAIL.	SINGLE.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
All religions	281,870	160,702	226,511	230,722	34,703	58,189
Hindu	80,056	45,650	63,014	61,961	9,388	16,606
Sikh	77,910	36,955	58,698	62,179	9,696	16,014
Jain	193	123	169	153	37	43
Musalmán	123,134	77,542	104,374	106,161	15,542	25,484
Christian	575	431	254	267	40	42
Parsís	2	1	1	1	...	...
Others	...	...	1	...	...	...
All ages—						
0—4	93,348	79,797	7	28	5	...
5—9	76,188	57,751	1,274	3,325	93	99
10—14	46,186	18,181	8,188	17,713	225	225
15—19	29,718	2,559	25,375	44,700	1,053	1,045
20—24	13,681	646	34,535	43,142	1,966	1,987
25—29	7,314	469	38,627	41,160	2,811	3,704
30—34	3,435	336	25,838	22,806	2,219	3,474
35—39	3,238	279	26,497	23,375	3,467	7,568
40—44	1,739	174	14,615	9,857	2,200	3,940
45—49	2,486	185	21,628	12,709	4,956	10,415
50—54	1,065	78	7,637	4,042	2,157	3,250
55—59	1,888	132	13,273	5,254	6,104	11,670
60 and over	1,584	115	9,017	2,611	7,447	10,812

NOTE.—These figures have been taken from Table No. VIII of the Census Report for 1891.

Table No. XI,—showing BIRTHS and DEATHS.

1	2		4	5	6	7	8	9	10
	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
YEAR.	Male.	Female.	Total.	Male.	Female.	Total.	Cholera.	Small-pox.	Fever.
1887	20,940	18,200	39,140	18,307	16,791	35,098	53	560	23,218
1888	20,787	18,289	39,076	16,084	14,883	30,967	1	1,207	19,030
1889	22,309	19,628	41,937	16,256	14,822	31,078	184	431	19,056
1890	21,066	18,750	39,816	24,855	22,931	47,786	110	263	33,719
1891	19,833	17,463	37,296	17,025	14,906	31,931	950	35	21,036

NOTE.—The figures are taken from Tables Nos. I, II and VI of the Sanitary Report.

Table No. XIA,—showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1887.	1888.	1889.	1890.	1891.	Average.
January	1,976	2,574	2,630	3,009	2,336	2,505
February	1,553	1,865	1,923	2,547	2,058	1,989
March	1,780	1,605	1,828	2,701	1,808	1,944
April	2,009	1,644	1,855	2,811	1,502	1,964
May	2,638	2,310	2,408	3,570	2,470	2,769
June	2,303	2,432	2,192	3,058	2,617	2,520
July	2,172	2,207	2,080	2,557	4,038	2,611
August	2,212	2,225	2,242	3,255	3,201	2,627
September	3,923	2,651	2,587	6,682	3,381	3,845
October	6,270	3,954	3,465	8,394	3,052	5,027
November	4,767	4,118	4,170	5,661	2,762	4,296
December	3,495	3,382	3,608	3,541	2,706	3,364
Total	35,098	30,967	31,078	47,786	31,931	35,372

NOTE.—These figures are taken from Table III of the Sanitary Report.

Table No. XIB,—showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1887.	1888.	1889.	1890.	1891.	Averag.
January	1,127	1,594	1,529	1,898	1,563	1,542
February	882	1,046	992	1,403	1,361	1,137
March	1,059	844	926	1,474	1,051	1,071
April	1,213	915	1,056	1,740	920	1,169
May	1,653	1,325	1,487	2,456	1,687	1,722
June	1,448	1,496	1,417	2,119	1,851	1,666
July	1,303	1,292	1,226	1,629	3,015	1,693
August	1,190	1,192	1,267	2,072	2,062	1,557
September	2,555	1,548	1,524	5,091	1,968	2,537
October	4,871	2,734	2,276	6,784	2,068	3,747
November	3,553	2,832	2,840	4,458	1,800	3,097
December	2,364	2,212	2,516	2,595	1,691	2,276
Total ...	23,218	19,030	19,056	33,719	21,036	23,212

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII,—showing INFIRMITIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Year.	INSANE.			BLIND.			DEAF MUTES.			LEPERS.			Grand total afflicted.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
1881	201	76	277	2,699	1,833	4,532	583	304	887	281	114	395	6,091
1801	107	53	160	1,946	1,482	3,428	412	167	579	106	45	151	4,318

NOTE.—These figures have been taken from Tables Nos. XIV and XVII of the Census Report for 1881, and from Tables Nos. XII to XV of the Census Report for 1891.

Table No. XIII,—showing EDUCATION.

1	2	3	4	5	6	7	8
Caste.	Total Strength.	LITERATE.					
		Males.			*Females.*		
		Total literate.	Knowing English.	Learning.	Total literate.	Knowing English.	Learning.
Hindu	276,675	17,624	389	3,837	275	1	67
Sikh	261,452	8,757	143	2,023	339	...	66
Jain	718	199	2	42	11	2	1
Musalmán	452,237	6,588	138	2,363	324	...	135
Christians	1,609	406	358	60	261	154	104
Parsís	5	3	...	...	1	...	...
Others	1	1	1	...	...	...	...
Total by census of 1891 ...	992,697	33,578	1,031	8,325	1,211	157	373
Total by census of 1881 ...	893,266	24,869	not available.	8,656	592	not available.	450

NOTE.—These figures have been taken from Tables Nos. IX and C of the Census Report of 1891.

Table No. XIV,—showing DETAILS of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11
	Cultivated.				Uncultivated.					
	Irrigated.				*Uncultivated.*					
Tahsil.	By Government works.	By private individuals.	Unirrigated including lands flooded by rivers.	Total cultivated.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated Government waste. (Forests excluded).
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Acres.
Amritsar	39,369	106,925[illegible]	136,798	283,002	25,671	38,720	64,391	347,483	5,38,644	1,275
Tar n Táran	89,392	62,926	170,965	323,283	20,513	34,892	55,405	378,688	4,00,483	43
Ajnála	31,506	73,068	60,877	165,451	57,147	43,402	100,549	266,000	3,17,088	104
Total District	160,267	242,919	368,640	771,826	103,331	117,014	220,345	992,171	12,56,215	1,422

Note.—(1) These figures are taken from Statement III of the Revenue Report for 1891-92, except those in column 10, which is the new assessment sanctioned for each tahsil by the Financial Commissioner in 1892 and 1893.

Table No. XV,—showing TENURES held direct from Government as they stood in 1891-92.

1	2	3	4	5	6	7	8	9
NATURE OF TENURES.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area in acres.	Average area in each estate.	Average assessment in each Estate.	Revenue rate per acre.	REMARKS.
Villages held on zamíndári tenure—					Rs.	Rs.	Rs. A. P.	
1. By one owner	11	11	11	6,960	633	563	0 14 3	This statement was compiled before the reassessment of the district was complete.
2. By several owners	21	21	503	8,271	394	330	0 13 5	
Villages held on pattidári tenure	659	659	57,003	547,019	830	945	1 2 3	
Ditto bhaiáchára tenure	384	384	46,281	432,783	1,127	1,264	1 1 11	
Total ...	1,075	1,075	103,798	995,033	927	1,043	1 2 0	
ADDENDA.							Total revenue assigned.	
A. Holdings included in the above, held wholly or partially free of revenue, viz :—							Rs.	
1. In perpetuity free of conditions	...	...	676	82,965	...	...	1,08,133	
2. Ditto subject to conditions	...	...	771	24,256	...	...	45,937	
3. For life or lives	...	...	1,393	27,396	...	...	24,236	
4. At pleasure of Government	...	...	1,881	19,602	...	...	20,874	
5. Up to the time of settlement	...	...	462	753	...	...	910	
Total of these holdings ...	...	...	5,183	154,972	...	...	200,090	
B. Lands included in the above of which the ownership is encumbered by usufructuary mortgages	...	...	32,946	94,340	...	...	...	

NOTE.—These figures are taken from Table No. XI of the Revenue Report for 1891-92.

Table No. XVI,—showing TENURES not held direct from Government as they stood in 1891-92.

1			2	3	4	5	6	7	8	9
DETAILS.			AMRITSAR.		TARN TARAN.		AJNALA.		TOTAL DISTRICT.	
			Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
Total area cultivated			142,871	283,092	133,433	323,283	108,187	165,451	384,491	771,826
Area cultivated by owners			50,657	147,155	52,109	180,598	37,637	79,789	140,403	407,542
Area cultivated by tenants free of rent or at nominal rent			8,870	3,447	8,802	5,020	10,322	3,075	27,994	11,542
Area cultivated by tenants paying rent.	With right of occupancy.	Paying at revenue rates, with or without málikána ...	12,438	21,830	9,448	18,503	10,461	12,325	32,347	52,658
		Paying other cash rents ...	357	672	623	1,575	56	139	1,036	2,386
		Paying in kind, with or without an addition in cash ...	42	54	300	724	49	136	391	914
	Without right of occupancy.	Paying at revenue rates, with or without málikána ...	6,857	8,020	7,156	11,065	5,895	6,397	19,908	25,482
		Paying other cash rents ...	37,913	65,329	27,322	52,622	13,250	24,355	78,485	1,42,306
		Paying in kind, with or without an addition in cash ...	25,737	36,585	27,673	53,176	30,517	39,235	83,927	1,28,996
	Total held by tenants paying rent ...		83,344	1,32,490	72,522	1,37,665	60,228	82,587	2,16,094	3,52,742

DETAILS.			ACRES.							
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Detail of rents and area on which paid by tenants-at-will.	Rents in kind ...	1. Zabti rents	...	...	67	61	...	...	67	61
		2. Half produce or more ...	12,090	5,949	12,532	12,544	13,862	12,599	38,484	31,092
		3. Two-fifths and less than half	2,284	1,645	1,352	1,036	1,118	215	4,754	2,896
		4. One-third and less than two-fifths	3,959	2,856	10,979	7,047	1,960	570	16,898	10,473
		5. Less than one-third ...	86	41	492	167	53	30	631	238
		6. By fixed amount of produce.	5,779	1,896	5,191	1,708	7,432	1,396	18,402	5,000
		7. Total area under rent in kind	24,198	12,387	30,613	22,563	24,425	14,810	79,236	49,760
	Cash rent ...	8. Total paying at revenue rates, with or without málikána	3,528	4,492	5,190	5,875	3,354	3,043	12,072	13,410
		9. Total paying other cash rents	28,476	36,853	17,850	34,772	15,930	8,425	62,256	80,050
		10. Total cash rents paid on area entered in 9 ...	4,50,159		2,60,347		1,45,807		8,56,313	

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1891-92.

Table No. XVII,—showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		Remaining acres.			
	Number of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income from 1887-88 to 1891-92.
Whole district	1,075	4,169	224	216	2,902	770	57	1,301
Tahsíl Amritsar	377	1,567	169	211	443	744	...	...
Do. Tarn Táran	356	2,519	55	5	2,459	...	...	...
Do. Ajnála	342	83	...	...	...	26	57	...

Note.—These figures are taken from Table No. XXII of Revenue Report for 1891-92.

Table No. XVIII.—showing area of Government Reserved Forests.

1	2	3	4	5	6
		Area in acres.			
Tahsil.	Name of Forest.	Cultivated.	Reserved Forest.	Total.	Remarks.
Amritsar	Nág	47	444	491	Figures for following rakhs, all or most of the area of which has been granted or sold to deserving public servants and cultivated, are not given: —
Tarn Táran ...	Serái Amánat Khan.	318	1,525	1,843	Shikárgah ..., Manawála ..., Devidáspura ..., Jhita ..., Sohiyán ... } Amritsar.
Tarn Táran ...	Bohorú	...	566	566	Banwálipur ..., Rája Teja Singh..., Nálágarh ..., Dinewál ... } Tarn Táran.
Tarn Táran ...	Gagrewál ...	...	475	475	Kariál ..., Shahpur ..., Rái ..., Koháli ... } Ajnála.
	Total ...	365	3,010	3,375	

Note.—These figures are taken from the village records.

Table No. XIX,—showing LAND acquired by Government.

1	2	3	4
Purpose for which acquired.	Acres acquired.	Compensation paid in rupees.	Reduction of revenue in rupees.
		Rs.	Rs.
Roads	2,997	29,521	2,029
Canals	7,515	212,526	8,650
State and Guaranteed Railways	1,437	119,128	1,593
Miscellaneous	2,168	110,350	1,616
Total	14,117	471,525	13,788

Note.—These figures are taken from Table No. XI of the Revenue Report, up to 1886-87, and from Table No. XXIV of the report for subsequent years.

Table No. X,—showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Years.	Rice.	Wheat.	Barley.	Maize.	Jowár.	Bájra.	Other cereals.	Gram.	Múng, másh, moth, and other pulses.	Oilseeds.	Sugarcane.	Cotton, hemp and other fibres.	Tobacco.	Poppy, spices, fruits and vegetables.	Others, mostly fodder.	Total crops.
1886-87	30,576	222,663	21,662	41,746	102,597	192	183,268	71,227	46,630	32,188	21,463	31,073	1,496	16,807	51,387	875,067
1887-88	32,266	334,968	23,482	48,005	85,795	149	6,447	120,056	43,261	20,788	29,559	23,073	2,676	16,469	62,842	850,836
1888-89	30,757	325,534	24,739	48,850	89,156	327	5,986	110,020	49,502	20,894	26,521	22,441	2,695	17,870	77,975	853,267
1889-90	33,781	307,025	22,447	50,117	89,319	204	5,417	97,589	38,660	17,492	21,153	31,703	1,635	16,572	81,738	814,852
1890-91	30,995	334,946	33,748	46,269	89,284	378	9,101	105,236	36,751	32,102	19,524	29,744	2,025	16,571	87,477	874,241
1891-92	27,944	304,271	20,873	48,983	82,675	134	2,196	91,030	32,809	14,586	23,998	19,152	1,414	15,691	79,143	764,899

NAME OF TAHSIL. TAHSIL AVERAGE FOR THE FIVE YEARS, FROM 1887-88 TO 1891-92.

Name of Tahsil	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amritsar	10,206	114,622	8,082	15,857	30,725	122	3,120	29,397	22,048	7,251	12,199	8,560	537	7,453	32,199	302,378
Tarn Táran	9,040	126,266	5,577	19,370	48,358	71	1,432	66,894	13,271	10,250	5,192	10,713	432	4,643	26,900	348,409
Ajnála	11,902	80,661	11,399	13,218	8,163	45	1,295	8,496	4,878	3,671	6,760	5,950	1,120	4,537	18,736	180,831
Total	31,148	321,549	25,058	48,445	87,246	238	5,847	104,787	40,197	21,172	24,151	25,223	2,089	16,633	77,835	831,618

Note.—The above figures are taken from Table No. VIC. of the Revenue Report. One error under "rice" in 1887-88 has been corrected. The figure in column 8 (other cereals) for 1886-87 is explained by the fact that mixed wheat and gram was shown in column 8, and not separated out into columns 3 and 9, as was done in subsequent years.

Table No XXI,—showing AVERAGE RENT RATES and YIELD PER ACRE.

Tahsil.	Average of rents commonly agreed upon by tenants-at-will.								Yield in standard seers per acre of principal crops.		
	For well lands.		For canal lands.		For river lands.		For unirrigated lands.				
	Cash.	Kind.	Cash.	Kind.	Cash.	Kind.	Cash.	Kind.	Crop.	Irrigated.	Unirrigated.
	Rs. A.	per cent.	Rs. A.	per cent.	Rs. A.	per cent.	Rs. A.	per cent.			
									Rice (in husk)	750 to 500	400 to 280
Amritsar	7 6	·44	9 12	·45	7 10	·48	5 0	·43	Maize	590 to 440	400 to 275
									Cane (gur)	900 to 350	480 to 350
									Uncleaned cotton ...	180 to 110	80 to 70
Tarn Táran	6 4	·35	6 4	·37	4 4	·47	3 12	·43	Jowár	...	160 to 90
									Pulses	...	140 to 100
									Wheat	575 to 390	320 to 205
Ajnála	7 0	·48	8 12	·46	4 4	·49	3 12	·49	Barley	535 to 370	300 to 205
									Gram	...	340 to 240
Average	7 0	·42	8 4	·43	5 6	·48	4 3	·45	Mixed wheat and gram ...	450 to 390	340 to 240
									Rape	...	110 to 100

Note.—These figures are taken from the Tahsíl Assessment Reports of the settlement of 1892.

Table No. XXII,—showing AGRICULTURAL STOCK.

Tahsil.	Kine.	Buffaloes.	Horses and ponies.	Mules and donkeys.	Sheep and goats.	Camels.	Carts.	Ploughs.	Boats.
Amritsar	128,434	67,515	3,737	6,903	34,854	301	2,355	31,268	23
Tarn Táran	129,097	63,168	6,691	7,522	44,713	537	2,563	28,240	34
Ajnála	83,813	48,265	2,762	4,713	34,034	142	875	20,472	57
Total District	341,344	178,948	13,190	19,138	113,601	980	5,793	79,980	114

Note.—These figures are taken from the Assessment Reports submitted in 1891 and 1892. Figures for former years, being untrustworthy, are not given.

Table No. XXIII,—showing OCCUPATION of MALES.

1	2	3	4
Class.	Order.	Occupation.	Number of males.
A.—Government ...	I.—Administration ...	1. Service of the Imperial and Provincial Governments ...	4,719
		2. Service of Local and Municipal Bodies ...	943
		3. Village service ...	3,889
		Total ...	9,551
	II.—Defence ...	4. Army ...	2,075
		5. Navy and Marine ...	...
		Total ...	2,075
	III.—Foreign and Feudatory State Service.	6. Administrative service ...	61
		7. Army ...	18
		Total ...	79
		Total Class A.—Government ...	11,705
B.—Pasture and Agriculture.	IV.—Live-stock ...	8. Stock breeding and dealing ...	4,549
		9. Subsidiary service to stock ...	661
		Total ...	5,210
	V.—Agriculture ...	10. Interest in land ...	203,666
		11. Agricultural labourers ...	57,685
		12. Growers of special products and trees ...	1,226
		13. Agricultural training and supervision ...	80
		Total ...	262,657
		Total Class B.—Pasture and Agriculture ...	267,867
C.—Service, Personal	VI.—Personal and household service.	14. Personal and domestic service ...	35,493
		15. Non-domestic establishment ...	23
		16. Sanitation ...	17,019
		Total ...	52,535
		Total Class C.—Personal Service ...	52,535
D.—Preparation and supply of material substances.	VII.—Food and drink ...	17. Animal food ...	3,135
		18. Vegetable food ...	13,353
		19. Drink, condiments, and narcotics ...	12,913
		Total ...	29,401
	VIII.—Light, firing and forage.	20. Lighting ...	3,931
		21. Fuel and forage ...	2,501
		Total ...	6,432
	IX.—Building ...	22. Building materials ...	1,073
		23. Artificers in building ...	1,842
		Total ...	2,915

Table No. XXIII,—showing OCCUPATION of MALES—*continued.*

1	2	3	4
Class.	Order.	Occupation.	Number of males.
D.—Preparation and supply of material substances—*concluded.*	X.—Vehicles and vessels	24. Railway Plant	238
		25. Carts, carriages, &c.	36
		26. Ships and boats	4
		Total	278
	XI.—Supplementary requirements.	27. Paper, &c.	60
		28. Books, prints, &c.	413
		29. Watches, clocks and scientific instruments	60
		30. Carving, engraving, &c.	421
		31. Toys, curiosities, &c.	218
		32. Music and musical instruments	2
		33. Necklaces, bracelets beads, sacred threads, &c.	361
		34. Furniture	31
		35. Harness	26
		36. Tools and machinery	275
		37. Arms and ammunition	180
		Total	2,047
	XII.—Textile fabrics and dress.	38. Wool	3,372
		39. Silk	4,019
		40. Cotton	40,273
		41. Jute, flax, coir, &c.	1,066
		42. Dress	7,379
		Total	56,109
	XIII.—Metals and precious stones.	43. Gold, silver, and precious stones	6,714
		44. Brass, copper and bell metal	787
		45. Tin, zinc, mercury and lead	227
		46. Iron and steel	3,325
		Total	11,053
	XIV.—Glass, pottery and stone ware.	47. Glass and China ware	13
		48. Earthern and stone ware	3,100
		Total	3,113
	XV.—Wood, cane and leaves, &c.	49. Timber and wood	5,729
		50. Cane work, matting and leaves, &c.	818
		Total	6,547
	XVI.—Gums, drugs, dyes, &c.	51. Gums, wax and similar forest produce ...	46
		52. Drugs, dyes, pigments, &c.	1,264
		Total	1,310
	XVII.—Leather, horns, bones and grease, &c.	53. Leather, &c.	12,474
		Total	12,474
		Total Class D.—Preparation, &c.	131,677

Table No. XXIII,—showing OCCUPATION of MALES—*concluded.*

1	2	3	4
Class.	Order.	Occupation.	Number of males.
E.—Commerce, transport and storage.	XVIII.—Commerce	54. Dealers in money and securities	4,554
		52. General merchandize	2,022
		56. Dealing, unspecified	3,009
		57. Middlemen	3,025
		Total	12,610
	XIX.—Transport and storage.	58. Railway	1,294
		59. Road	6,852
		60. Water	619
		61. Messages	599
		62. Storage and weighing	1,025
		Total	10,389
		Total Class E.—Commerce, transport and storage.	22,999
F.—Professional ...	XX.—Learned and artistic professions.	63. Religion	18,228
		64. Education	846
		65. Literature	597
		66. Law	481
		67. Medicine	1,815
		68. Engineering and surveying	152
		69. Other Services	745
		70. Pictorial, art, sculpture	33
		71. Music, acting, dancing	675
		Total	23,573
	XXI.—Sport and amusements.	72. Sport	224
		73. Exhibition and games	454
		Total	847
		Total Class F.—Professional ...	23,990
G.—Indefinite and independent.	XXII.—Complex occupation,	74. Unskilled labour	11,266
		75. Undefined, &c.	807
		Total	12,073
	XXIII.—Independent	76. Property and alms	17,587
		77. Supported at the public charge	2,651
		Total	20,238
		Total Class G.—Indefinite and independent ...	32,311
		GRAND TOTAL ...	543,084

NOTE.—These figures have been taken from Table No. XVIIA of the Census Report for 1891.

Table No. XXIV,—showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
DETAILS.	Silk.	Cotton.	Wool.	Other fabrics.	Paper.	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories.	45	2	...	...	...	...	20	20	...	...	...	...	...	...	4	1	...	92
Number of private looms or small works.	925	10,873	483	...	...	1,318	550	370	...	220	750	1,250	500	676	30	400	1,000	19,345
Number of workmen in large works.	463	98	...	...	...	...	160	80	...	...	...	...	...	...	983	100	...	1,864
Number of workmen in small works or independent artisans.	1,813	21,673	1,830	...	...	7,016	1,800	840	...	560	1,061	4,025	1,000	5,200	40	650	3,700	51,208
Estimated annual outturn of all works in rupees.	3,82,121	3,29,000	93,000	...	...	5,28,000	2,21,000	3,78,900	...	42,000	1,74,000	1,70,000	1,15,000	5,60,000	1,06,000	6,50,000	4,30,000	41,79,021

Table No. XXV,—showing RIVER TRAFFIC.

1	2	3	4	5	6
TRADE.		Principal merchandise carried.	AVERAGE DURATION OF VOYAGE.		Distance.
From	To		Summer or floods.	Winter or low water.	

Statement blank; no river traffic in Amritsar

Table No. XXVI,—showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	Number of Sers and Chittaks per Rupee.																													
Year.	Wheat.		Barley.		Gram.		Maize.		Jowár.		Bájra.		Rice (fine).		Másh.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1871-72	20	0	25	8	24	8	24	0	20	2	20	0	6	10	15	3	10	0	2	6	2	12	1	6	110	0	9	0	9	15
1872-73	21	0	35	8	22	8	30	0	...	...	24	0	8	0	18	8	20	0	2	12	2	12	1	6	100	0	8	0	10	4
1873-74	23	0	30	0	33	0	31	0	34	0	27	0	9	0	22	0	16	0	5	5	2	12	1	9	100	0	8	0	10	4
1874-75	24	8	37	0	37	0	35	0	31	0	22	0	13	0	22	8	16	0	2	12	3	0	1	9	100	0	8	0	10	4
1875-76	22	0	31	0	29	8	25	8	31	8	32	8	9	0	13	0	16	0	2	12	3	4	1	8	100	0	7	0	10	0
1876-77	29	0	55	0	54	0	40	0	50	0	29	0	10	0	21	0	21	0	3	0	3	12	1	11	110	0	10	0	10	8
1877-78	15	8	18	0	20	8	19	0	20	0	16	0	6	0	9	0	16	0	2	3	3	4	1	7	110	0	8	0	9	10
1878-79	13	0	20	0	15	8	16	0	16	8	15	0	9	0	11	0	12	0	4	0	2	4	1	4	80	0	8	0	10	10
1879-80	13	4	20	0	17	12	19	0	21	0	16	0	10	0	14	8	12	0	2	11	2	8	1	5	85	0	5	1	10	10
1880-81	16	8	24	0	19	12	22	0	22	0	18	0	12	0	18	0	14	0	2	8	2	8	1	4½	90	0	8	12	12	6
1881-82	23	0	40	0	29	0	30	0	31	0	27	0	13	0	19	0	16	0	3	0	2	12	1	6	90	0	7	4	12	1
1882-83	26	0	45	0	39	0	42	0	42	0	26	0	15	0	20	0	16	0	3	8	3	8	1	8	90	0	8	0	15	4
1883-84	26	0	45	0	40	0	42	0	42	0	26	0	15	0	19	0	20	0	3	10	3	4	1	9	80	0	8	0	15	4
1884-85	29	0	45	0	42	8	38	0	35	0	28	0	14	8	15	0	16	0	3	2	3	0	1	6	90	0	8	0	15	4
1885-86	21	0	38	0	31	0	28	0	22	0	22	0	12	0	17	0		...	3	0	2	14	1	6	90	0	10	0	14	8
1886-87	18	0	27	0	24	0	16	0	16	0	14	0	12	0	14	0	Not quoted.	...	3	6	3	2	1	6	100	0	8	0	15	0
1887-88	18	0	25	0	22	0	19	0	18	0	16	0	10	0	16	12		...	3	9	3	2	1	5	90	0	8	0	13	0
1888-89	22	0	31	0	26	0	28	0	25	0	17	0	10	0	18	0		...	3	0	3	4	1	2	90	0	6	0	13	0
1889-90	19	0	30	0	24	0	25	0	19	0	17	0	10	0	13	8		...	2	15	3	4	1	3	90	0	10	0	13	0
1890-91	16	0	25	0	23	0	16	0	14	0	15	0	10	0	17	4		...	2	14	2	15	1	5	90	0	8	0	13	0
1891-92	15	0	21	0	20	0	19	0	17	0	12	0	10	0	15	10		...	2	12	3	6	1	1	90	0	7	0	12	0

Note.—Up to 1881-82 the figures are repeated from last edition of Gazetteer. From that year they are taken from Table Nos. 45, 46, and 47 of the Administration Report.

Table No. XXVII,—showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	Wages of labour per day.				Carts per day per bullock.		Camels per day.		Donkeys per score per day.		Boats per day.	
	Skilled.		*Unskilled.*									
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Miximum.	Minimum.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.
1886-87	0 12 0	0 7 0	0 4 0	0 2 6	0 7 0	0 7 0	0 4 0	0 4 0	3 5 4	1 10 8	0 8 0	0 8 0
1887-88	0 12 0	0 7 0	0 4 0	0 2 6	0 7 0	0 7 0	0 4 0	0 4 0	3 5 4	1 10 8	0 8 0	0 8 0
1888-89	0 8 0	0 4 0	0 7 0	0 3 0	0 8 0	0 7 0	0 5 0	0 4 0	3 12 0	...	1 0 0	0 8 0
889-90	0 8 0	0 4 0	0 7 0	0 3 0	0 8 0	0 7 0	0 5 0	0 4 0	3 12 0	...	1 0 0	0 8 0
1890-91	0 8 0	0 4 0	0 7 0	0 3 0	0 8 0	0 7 0	0 5 0	0 4 0	3 12 0	...	1 0 0	0 8 0

Note.—These figures are taken from Table No. 46 in Administration Report.

Table No. XXVIII,—showing REVENUE COLLECTIONS.

1	2	3	4	5	6	7	8	9	10
					Excise.				
Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Tribute.	Local rates.	Spirits.	Drugs.	Stamps.	Total Collections.	Remarks.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1887-88	8,20,217	1,18,847	...	1,25,054	94,541	36,725	2,55,586	14,50,970	This statement was prepared before the re-assessment of 1892-93 was complete. The fixed land revenue has now been enhanced to Rs. 12,56,215, and the local rate income has risen in the same proportion.
1888-89	8,22,270	1,29,385	...	1,26,798	1,05,693	37,302	2,74,844	14,96,292	
1889-90	8,27,230	1,34,872	...	1,22,411	1,20,197	36,817	2,80,716	15,22,743	
1890-91	8,27,550	1,38,504	...	1,22,006	1,26,078	36,202	2,72,913	15,23,253	
1891-92	8,11,841	88,729	...	1,14,320	1,43,192	36,327	2,86,797	14,81,206	

Note.—These figures are taken from Tables Nos. XVIIIA, XX and XXI of Revenue Report, and columns 2 and 3 of Table No. XXXIII and 13 and 14 of Table No. XXV of this Gazetteer.

Table No. XXIX,—showing REVENUE derived from Land.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
			FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.					
								Grazing dues.					
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial land.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.	REMARKS.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Total District figures for 7 years 1885-86 to 1891-92.	57,64,958	8,24,527	7,545	7,307.	6,86,051	...	7,98,008	...	279	41	...	26,429	
1885-86	8,12,030	96,597	671	1,008	91,433	...	93,848	...	172	...	...	2,749	
1886-87	8,17,695	1,17,593	1,632	1,15	1,08,026	...	1,14,185	...	12	1	...	3,408	
1887-88	8,21,295	1,18,847	1,567	927	1,09,977	...	1,15,986	...	13	...	...	2,861	
1888-89	8,22,931	1,29,385	716	1,283	1,23,748	...	1,26,459	...	15	...	...	2,926	
1889-90	8,28,314	1,34,872	659	1,254	1,28,031	...	1,30,703	...	16	6	...	4,169	
1890-91	8,28,554	1,38,504	1,406	1,140	1,24,836	...	1,33,906	...	17	...	...	4,508	
1891-92	8,34,170	88,729	896	544	...	...	82,921	...	34	34	...	5,808	
Tahsil Totals for 5 years 1887-88 to 1891-92.	41,35,273	...	...	...	...	...	...	...	...	...	...	...	
Tahsil Amritsar	18,61,774	...	...	...	...	...	...	...	...	...	...	...	
Do. Tarn Táran	12,28,576	...	...	...	...	...	...	...	...	...	...	...	
Do. Ajnála	10,44,923	...	...	...	...	...	...	...	...	...	...	...	

NOTE.—These figures are taken from Tables Nos. I and III up to 1886-87, and after that from Tables Nos. XVIIIA and XX of the Revenue Reports—*Vide* also remarks in Table No. XXVIII.

Table No. XXX,—showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL AREA AND REVENUE ASSIGNED.								DISTRIBUTION OF AREA AND JAMA.			
	Village.		*Fractional portion of village.*		*Plots.*		*Total.*		*In perpetuity free of conditions.*		*In perpetuity subject to conditions.*	
TAHSIL.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
Amritsar ...	40,758	52,776	11,321	18,898	4,427	9,065	56,506	80,739	35,847	48,671	10,188	14,816
Tarn Táran ...	48,206	43,336	5,552	5,907	14,487	16,250	68,245	65,493	33,495	29,304	26,357	27,228
Ajnála	15,637	32,347	10,345	18,808	4,820	9,314	30,802	60,469	23,324	46,305	3,280	6,714
Total District ...	104,601	1,28,459	27,218	43,613	23,734	34,629	155,553	2,06,701	92,666	1,24,280	39,825	48,758

Table No. XXX,—showing ASSIGNED LAND REVENUE—*concluded.*

Tahsil.	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
	Distribution of area and jama—*concld.*								Number of holders.						
	For life or lives.		*At pleasure of Government.*		*For term of Settlement.*		*Pending orders of Government.*		In perpetuity free of conditions.	In perpetuity subject to conditions.	For life or lives.	At pleasure of Government.	For term of Settlement.	Pending orders of Government.	Total.
	Area.	Jama.	Area.	Jama.	Area.	Jama.	Area.	Jama.							
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.								
Amritsar ...	9,397	15,127	383	769	691	1,356	...	...	249	210	445	50	361	...	1,315
Tarn Tárn ...	7,476	7,949	...	...	917	1,012	...	...	101	166	254	...	351	...	872
Ajnála	3,434	6,132	6	10	758	1,308	...	...	101	262	523	2	622	...	1,510
Total District ...	20,307	29,208	389	779	2,366	3,676	...	...	451	638	1,222	52	1,334	...	3,697

Note.—These figures have been taken from the Statement No. XXV of the Revenue Report for 1892-93.

Table No. XXXI,—showing BALANCES, REMISSIONS and TAKAVI.

Year.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takávi advances in rupees.	Remarks.
	Fixed revenue.	Fluctuating and miscellaneous revenue.			
1887-88	426	...	...	1,000	
1888-89	670	...	...	960	
1889-90	584	...	...	200	
1890-91	1,026	...	...	960	
1891-92	22,338	...	...	11,480	Balances due to suspension of revenue.

Note.—These figures are taken from Tables Nos. XVIII A and XXVI of the Revenue Report.

Table No. XXXII,—showing the AREA held in MORTGAGE WITH POSSESSION in 1891-92 and transferred by SALE within the term of the last two Settlements.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Tahsil Amritsar.				Tahsil Tarn Taran.				Tahsil Ajnala.				Total District.			
Period in which mortgage took place.	To whom mortgaged.	Transactions.	Area.	Revenue.	Mortgage money.	Transactions.	Area.	Revenue.	Mortgage money.	Transactions.	Area.	Revenue.	Mortgage money.	Transactions.	Area.	Revenue.	Mortgage money.
			Acres.	Rs.	Rs.		Acres.	Rs.	Rs.		Acres.	Rs.	Rs.		Acres.	Rs.	Rs.
Before 1865...	To co-sharers ...	10	31	56	845	55	190	162	1,941	67	350	520	4,976	132	571	738	7,762
	To other villagers ...	3	48	81	460	7	65	75	296	15	94	157	2,031	25	207	313	2,787
	To money-lenders ..	10	62	89	1,102	5	151	84	460	17	55	80	968	32	268	253	2,530
	Total ...	23	141	226	2,407	67	406	321	2,697	99	499	757	7,975	189	1,046	1,304	13,079
Between 1865 and 1880 ...	To co-sharers ...	391	1,629	2,852	70,677	424	1,824	1,578	71,966	526	1,517	2,497	60,609	1,341	4,968	6,927	2,03,252
	To other villagers ...	106	665	1,078	28,286	106	681	612	27,503	193	767	1,050	31,717	405	2,113	2,740	87,506
	To money-lenders ...	301	2,586	3,802	69,000	258	1,346	1,310	60,930	487	1,623	2,230	64,071	1,046	5,555	7,342	1,94,001
	Total ...	798	4,878	7,732	1,67,693	788	3,851	3,500	1,60,399	1,206	3,907	5,777	1,56,397	2,792	12,636	17,009	4,84,759
From 1880 to 1891-92 ...	To co-sharers ...	4,867	11,491	19,076	7,35,271	5,123	13,635	13,664	7,76,386	5,023	9,631	16,247	6,49,232	15,013	34,757	48,987	21,60,889
	To other villagers ...	1,550	4,671	7,212	2,67,149	1,259	4,982	4,468	2,41,191	1,692	4,471	7,068	2,75,841	4,501	14,124	18,748	7,84,181
	To money-lenders ...	3,228	13,122	21,005	7,36,297	2,491	9,470	9,110	5,40,530	4,754	10,606	17,184	7,07,205	10,473	33,198	47,299	19,84,032
	Total ...	9,645	29,284	47,293	17,38,717	8,873	28,087	27,242	15,58,107	11,469	24,708	40,499	16,32,278	29,987	82,079	1,15,034	49,29,102
Total ...	To co-sharers ...	5,268	13,149	21,984	8,06,793	5,602	15,649	15,404	8,50,293	5,616	11,498	19,264	7,14,817	16,486	40,296	56,652	23,71,903
	To other villagers ...	1,659	5,384	8,371	2,95,895	1,372	5,728	5,155	2,68,990	1,900	5,332	8,275	3,09,589	4,931	16,444	21,801	8,74,474
	To money-lenders ...	3,539	15,770	24,896	8,06,399	2,754	10,967	10,504	6,01,920	5,258	12,284	19,494	7,72,244	11,551	39,021	54,894	21,80,563
	Grand Total ...	10,466	34,303	55,251	19,09,087	9,728	32,344	31,063	17,21,203	12,774	29,114	47,033	17,96,650	32,968	95,761	1,33,347	54,26,940

Table No. XXXII,—showing the AREA held in MORTGAGE WITH POSSESSION in 1891-92 and transferred by SALE within the term of the last two Settlements—concluded.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Tahsil Amritsar.				Tahsil Tarn Taran.				Tahsil Ajnala.				Total District.			
Period in which sale took place.	To whom sold.	Transactions.	Area.	Revenue.	Sale price.	Transactions.	Area.	Revenue.	Sale price.	Transactions.	Area.	Revenue.	Sale price.	Transactions.	Area.	Revenue.	Sale price.
			Area.	Rs.	Rs.		Area.	Rs.	Rs.		Area	Rs.	Rs.		Area.	Rs.	Rs.
Before 1865 ...	To co-sharers ...	51	503	824	3,586	93	990	965	8,752	14	169	183	1,789	158	1,662	1,972	14,127
	To other villagers ...	18	580	826	2,587	20	619	461	4,893	7	386	386	7,359	45	1,585	1,673	14,839
	To money-lenders ...	24	708	1,060	26,253	27	276	264	2,923	2	29	32	620	53	1,013	1,356	29,796
	Total ...	93	1,791	2,710	32,426	140	1,885	1,690	16,568	23	584	601	9,768	256	4,260	5,001	58,762
Between 1865 and 1880 ...	To co-sharers ...	582	3,459	5,779	1,57,876	311	2,415	2,361	92,661	288	2,153	2,081	67,120	1,181	8,027	11,121	3,17,657
	To other villagers ...	203	2,508	3,124	98,184	74	1,799	1,603	43,825	113	738	1,092	34,016	390	5,045	5,819	1,76,025
	To money-lenders ...	342	3,218	5,170	2,55,921	123	997	929	36,103	99	834	1,163	32,336	564	5,049	7,271	3,24,360
	Total ...	1,127	9,185	14,082	5,11,981	508	5,211	4,893	1,72,589	500	3,725	5,236	1,33,472	2,135	18,121	24,211	8,18,042
From 1880 to 1891-92 ...	To co-sharers ...	1,020	4,823	7,578	3,75,627	474	2,548	2,296	1,97,180	538	2,720	3,569	1,90,046	2,032	10,091	13,413	7,62,853
	To other villagers ...	304	1,680	2,059	1,51,675	87	881	891	65,261	199	1,385	2,704	1,03,548	590	3,946	5,654	3,20,484
	To money-lenders ...	616	3,942	6,048	4,00,926	212	1,588	1,510	1,22,078	221	1,026	1,285	90,445	1,049	6,556	8,843	6,13,449
	Total ...	1,940	10,445	15,685	9,28,228	773	5,017	4,697	3,84,519	958	5,131	7,558	3,84,039	3,671	20,593	27,940	16,96,786
Total ...	To co-sharers ...	1,653	8,785	14,181	5,37,089	878	5,953	5,6 22	2,98,593	840	5,042	6,733	2,58,955	3,371	19,780	26,536	10,94,637
	To other villagers ...	525	4,768	6,009	2,52,446	181	3,299	2,9 55	1,13,979	319	2,509	4,182	1,44,923	1,025	10,576	13,146	5,11,348
	To money-lenders ...	982	7,868	12,287	6,83,100	362	2,861	2,703	1,61,104	322	1,889	2,480	1,23,401	1,666	12,618	17,470	9,67,605
	Grand Total ...	3,160	21,421	32,477	14,72,635	1,421	12,113	11,280	5,73,676	1,481	9,440	13,395	5,27,279	6,062	42,974	57,152	25,73,590

Note.—These figures are taken from Tahsil Assessment Reports, Settlement of 1892.

Table No. XXXIII,—showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*Number of deeds registered.*				*Value of property affected in rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immoveable property.	Touching moveable property.	Wills, money obligations and miscellaneous.	Total of all kinds.	Immoveable property.	Moveable property.	Money obligations and miscellaneous.	Total value of all kinds.
1887-88	1,57,934	97,652	1,42,407	93,152	5,643	72	424	6,139	23,86,849	51,249	35,872	24,73,970
1888-89	1,69,169	1,05,675	1,65,345	1,00,682	5,837	51	453	6,341	28,41,277	34,659	77,474	29,53,410
1889-90	1,72,718	1,07,998	1,67,442	1,02,885	5,797	121	536	6,454	25,80,806	1,17,055	54,682	27,52,543
1890-91	1,69,128	1,03,785	1,65,172	99,074	5,946	127	488	6,561	25,98,684	57,583	51,415	27,07,682
1891-92	1,71,046	1,15,751	1,66,388	1,10,394	6,172	63	503	6,738	37,01,237	41,666	57,428	38,00,331

NOTE.—These figures are taken from Appendix A. of Report on Stamps and Statements II, III and VIII of Registration Report.

Table No. XXXIII A,—showing REGISTRATIONS at each LOCAL REGISTRY OFFICE.

1	2	3	4
Office.	Number of Bonds.		Remarks.
	1890-91.	1891-92.	
Registrar, Amritsar	3	9	
Sub-Registrar, Amritsar	4,478	4,520	
" Tarn Táran	913	990	
" Ajnála	618	613	
" Cháhil	263	319	
" Bhilowál	286	287	
Total of District	6,561	6,738	

Note.—These figures are taken from Statement I of Registration Report for 1891-92.

Table No. XXXIV,—showing the INCOMES on which INCOME TAX was COLLECTED.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
YEAR.	Rs. 500 to Rs. 750.		Rs. 750 to Rs. 1,000.		Rs. 1,000 to Rs. 1,250.		Rs. 1,250 to Rs. 1,500.		Rs. 1,500 to Rs. 1,750.		Rs. 1,750 to Rs. 2,000.		Rs. 2,000 to Rs. 2,500.		Rs. 2,500 to Rs. 5,000.		Rs. 5,000 to Rs. 10,000.		Rs. 10,000 to Rs. 20,000.		Rs. 20,000 to Rs. 30,000.		Rs. 30,000 and over.		Total.	Total.
	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.
1887-88 ...	1,120	11,200	276	4,094	136	2,580	124	3,433	112	3,888	42	1,764	48	2,616	93	7,038	23	3,662	7	2,714	1	638	2	1,779	1,984	45,406
1888-89 ...	1,101	11,010	323	4,848	163	3,264	120	3,368	106	3,710	66	2,772	67	3,975	71	6,803	17	3,958	6	2,033	3	1,887	2	2,247	2,045	49,875
1889-90 ...	1,047	10,470	343	5,145	183	3,664	116	3,248	106	3,710	67	2,814	63	3,736	98	8,264	22	3,798	5	1,836	2	1,343	2	2,100	2,054	50,128
1890-91 ...	1,035	10,342	378	5,651	193	3,860	117	3,276	97	3,395	82	3,444	88	4,873	97	8,487	29	4,861	5	1,675	1	614	3	2,683	2,125	53,161
1891-92 ...	988	9,790	383	5,745	239	4,750	126	3,528	99	3,465	78	3,276	107	6,115	118	10,512	30	4,557	4	1,219	2	1,343	2	2,058	2,176	56,358
Tahsíl details for 1891-92.																										
Amritsar ...	680	6,750	259	3,885	188	3,730	95	2,660	85	2,975	51	2,142	73	4,261	93	8,289	29	4,397	4	1,219	2	1,343	2	2,058	1,561	43,709
Tarn Táran...	170	1,660	64	960	21	420	14	392	7	245	15	630	16	903	12	1,094	...	...	...	...	...	...	...	...	319	6,304
Ajnála ...	138	1,380	60	900	30	600	17	476	7	245	12	504	18	951	13	1,129	1	160	...	...	...	...	...	...	296	6,345

NOTE.—These figures have been taken from the District Income Tax Reports.

Table No. XXXV,—showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM DUTIES ON CONSUMPTION OF		
		Number of Retail Shops.		*Consumption in gallons.*		*Number of Retail Licenses.*		*Consumption in maunds.*						
YEAR.	Number of Central Distilleries.	Country Spirits.	European liquors and Rum.	Rum.	Country Spirits.	Opium.	Other Drugs.	Opium.	Charas.	Bhang.	Other Drugs.	Fermented Liquors.	Drugs.	Total.
												Rs.	Rs.	Rs.
1887-88	2	106	17	268	17,847	29	116	86	85	131	5	94,541	36,725	1,31,266
1888-89	2	106	15	458	20,926	156	116	129	70	301	6	1,05,693	37,302	1,42,995
1889-90	1	106	15	376	22,617	156	116	168	92	505	15	1,20,197	36,817	1,57,014
1890-91	1	106	18	1,631	25,027	156	116	113	74	243	9	1,26,078	36,202	1,62,280
1891-02	1	88	10	974	26,865	150		116	66	194	13	1,43,192	36,327	1,79,519
Average	1	102	15	761	22,656	129	108	122	77	275	10	1,17,940	36,675	1,54,615

NOTE.—These figures are taken from Statements Nos. I, VII, VIII, A, C, and D, and Appendix B of Excis e Report.

Table No. XXXVI,—showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11	12
	INCOME.			EXPENDITURE.							
YEAR.	From local rate.	Miscellaneous.	Total.	Establishment.	Education.	Medical.	Miscellaneous.	Civil Works.	Contribution.	Total.	REMARKS.
1885-86	91,241	3,462	94,703	5,607	24,923	9,831	2,099	33,553	22,014	98,027	This statement was compiled before the reassessment of 1892-93 took effect.
1886-87	93,467	29,889	1,23,356	5,844	25,154	10,577	3,766	31,732	31,053	1,08,126	
1887-88	91,579	25,209	1,16,788	5,084	33,573	10,824	5,426	31,499	31,216	1,17,622	
1888-89	94,055	35,332	1,29,387	5,188	26,633	11,038	4,201	53,447	31,499	1,32,006	
1889-90	96,111	32,882	1,28,993	4,930	28,439	10,189	5,803	47,519	30,723	1,27,603	
1890-91	98,135	27,535	1,25,670	4,763	29,922	10,819	7,228	52,007	32,317	1,37,056	
1891-92	79,769	30,501	1,10,270	8,502	30,910	10,218	5,619	40,208	30,768	1,26,225	

These figures are taken from Statement supplied by the Secretary to the District Board.

Table No. XXXVII,—showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																				
1888-89	1	531	2	819	...	...	1	165	1	152	5	796	...	...	...	...	78	6,185	3	178
1889-90	1	552	2	785	...	...	1	168	1	188	5	824	...	...	...	...	78	5,940	4	233
1890-91	1	521	2	702	...	...	1	170	1	179	6	979	...	...	...	...	77	6,006	3	178
1891-92	1	457	2	722	...	...	1	162	1	203	6	990	...	...	...	...	77	5,690	2	111
1892-93	1	431	2	684	...	...	1	157	1	141	6	949	...	...	...	...	77	5,204	2	74
FIGURES FOR GIRLS.																				
1888-89	...	...	1	74	...	...	...	...	...	...	...	...	...	...	...	...	1	61	17	379
1889-90	...	...	1	70	...	...	...	...	...	...	1	42	...	...	...	...	29	890	16	357
1890-91	...	...	1	60	...	...	...	...	...	...	1	46	...	...	...	...	30	915	17	337
1891-92	...	...	1	61	...	...	...	...	...	...	1	84	...	...	...	...	30	1,016	16	498
1892-93	...	...	1	59	...	...	...	...	...	...	1	96	...	...	...	...	28	1,048	14	502

N.B.—(1) The entries in columns 4 and 5 are for the Church Mission and Muhammadan Anglo-Oriental Schools, Amritsar, those in columns 10 and 11 for the Majítha Mission School, and those in columns 20 and 21 for other Mission Schools in the district. The figures in the remaining columns are for the District and Municipal Board Schools.

(2) Columns 4 and 5 show the figures for the Alexandra Girls' School, columns 12 and 13 those of the Municipal Board School, columns 18 and 19 those of the Municipal and District Board Schools, and columns 20 and 21 the Lady Lawrence and Zenana Mission Schools.

NOTE.—This table has been compiled from figures furnished by the Secretary to the District Board

Table No. XXXVIII,—showing the WORKING of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of patients treated.														
		Men.					Women.					Children.				
		1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.
Amritsar	Civil Hospital, 2nd class.	12,069	12,986	21,624	20,013	20,800	2,494	2,521	4,833	4,332	4,806	2,489	2,442	4,824	4,656	5,227
Do. Midwifery School ...	2nd Class	...	...	...	...	...	285	363	492	723	809	...	...	...	...	...
Do. City Branch, old ...	Do.	10,265	10,576	11,497	12,542	13,147	4,848	4,458	5,240	5,271	6,101	4,508	4,423	5,238	5,439	6,977
Do. do. new ...	Do.	6,689	7,614	9,174	9,919	11,717	4,478	5,392	6,456	7,142	8,765	5,090	6,269	7,935	7,912	10,645
Do. Female Hospital ...	Do.	...	...	...	...	...	...	...	...	977	3,061	...	...	...	471	1,984
Tarn Táran	Do.	6,376	8,441	6,838	6,109	7,772	2,149	2,417	2,036	1,824	2,226	2,755	3,021	2,280	1,794	2,849
Ajnála	Do.	6,020	5,604	6,206	7,493	5,508	2,763	2,417	2,429	3,136	2,100	2,743	2,341	2,471	2,826	1,943
Majítha	Do.	4,451	3,278	4,503	6,093	6,425	2,145	1,523	2,434	3,091	3,234	3,152	2,397	3,248	4,835	5,806
Atari	Do.	3,657	2,690	2,794	6,879	7,606	2,163	1,418	1,120	2,771	3,565	2,018	1,429	1,164	2,595	4,084
Total ...		49,527	51,189	62,036	69,048	72,975	21,325	20,509	25,040	29,267	34,667	22,755	22,322	27,160	30,558	39,515

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Number of patients treated.														
		Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.
Amritsar	Civil Hospital 2nd class.	17,052	17,949	30,681	29,001	30,833	1,436	1,510	1,813	1,964	2,526	7,236	8,640	10,515	13,321	12,567
Do. Midwifery School ...	2nd Class	285	363	492	723	809	33	29	31	17	39	2,820	2,820	2,820	2,820	2,820
Do. City Branch old ...	Do.	19,621	19,457	21,975	23,252	26,225	...	...	...	...	...	1,364	1,527	1,193	2,103	1,834
Do. do. new ...	Do.	16,257	19,275	23,565	24,973	31,127	...	...	...	...	...	1,494	1,710	1,438	2,339	2,041
Do. Female Hospital ...	Do.	...	...	...	1,448	5,045	...	...	...	7	45	..	...	...	1,294	2,718
Tarn Táran	Do.	11,280	13,879	11,154	9,727	12,847	241	303	238	180	213	1,492	1,656	1,261	1,416	1,723
Ajnála	Do.	11,526	10,362	11 106	13,455	9,551	131	117	150	175	92	1,432	1,635	1,028	1,138	1,320
Majitha	Do.	9,748	7,198	18,185	14,049	15,465	72	69	96	70	76	1,276	1,538	1,065	1,891	1,500
Atari	Do.	7,838	5,537	5,078	12,245	15,255	126	57	58	157	173	1,061	1,251	778	1,458	1,519
Total ...		93,607	94,020	114,236	128,873	146,157	2,069	2,085	2,386	2,570	3,174	17,175	20,777	20,098	26,780	28,042

Note.—This Table has been compiled from Tables Nos. II, III, IV and V of the Dispensary Report.

Table No. XXXIX,—showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
	NUMBER OF SUITS.			TOTAL VALUE OF CIVIL SUITS.				
YEAR.	Civil suits for money or movable property.	Other civil suits.	Rent, tenancy and other revenue suits.	For money or movable property.	For land assessed or subject to assessment.	For other immovable property.	Other suits.	REMARKS.
1887	13,327	1,887	850	5,63,061	1,09,350	99,874	21,856	
1888	14,978	2,370	1,203	9,81,124	4,76,505	2,29,217	38,275	
1889	14,594	2,271	1,180	10,39,507	2,86,696	87,631	40,335	
1890	13,492	2,111	1,154	9,23,168	3,45,755	1,19,928	30,596	
1891	13,911	2,159	1,647	7,78,824	4,07,901	95,611	98,548	

NOTE.—These figures are taken from Tables Nos. II and III of the Civil Justice Reports, and from No. XXVIIIB. of the Revenue Report. The value of suits heard in Revenue Courts is excluded from the last four columns, no details of value of the property being available.

Table No. XL,—showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	Details.	1887.	1888.	1889.	1890.	1891.
Persons tried.	Brought to trial	10,802	10,104	6,004	6,063	6,846
	Died, escaped or transferred	35	45	17	17	20
	Discharged without trial	5,301	3,236	2,668	3,210	3,109
	Acquitted...	1,644	985	594	643	558
	Convicted...	3,682	5,719	2,615	2,132	3,015
	Committed or referred	54	35	36	40	79
	Remaining under trial	176	84	74	21	65
Cases disposed of	Under Chapter XVIII...	30	22	27	18	16
	Summons cases (Regular) ...	2,135	1,294	1,380	1,303	1,318
	Ditto (Summary)	6	412	270	212	269
	Warrant cases (Regular)	2,208	2,981	1,796	1,467	2,192
	Ditto (Summary) ...	556	22	1	5	1
	Total cases disposed of	4,935	4,731	3,474	3,005	5,796
Number of persons sentenced to	Death	5	7	2	4	1
	Transportation for life	2	6	3	3	5
	Ditto for a term ...	4	...	1	1	4
	Fine under 10 rupees ...	2,120	1,705	1,342	1,072	1,155
	Ditto 10 to 50 rupees ...	538	528	542	561	609
	Ditto 50 to 100 „	56	49	57	45	53
	Ditto 100 to 500 „	12	9	11	17	10
	Ditto 500 to 1,000 „	2	...	2	...	...
	Imprisonment under 6 months	716	756	516	454	462
	Ditto 6 months to 2 years	346	173	221	159	272
	Ditto above 2 years	29	67	14	15	5
	Whipping	52	34	38	87	129
	Find surety to keep the peace	68	92	34	43	41
	Do. recognisance to keep the peace	6	4	...	...	...
	Do. sureties for good behaviour ...	351	2,947	321	118	672

Note.—These figures have been taken from the District Criminal Justice Reports.

Table No. XLI—showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	NUMBER OF CASES INQUIRED INTO.					NUMBER OF PERSONS ARRESTED OR SUMMONED.					NUMBER OF PERSONS CONVICTED.				
NATURE OF OFFENCE.	1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.	1888.	1889.	1890.	1891.	1892.
Rioting or unlawful assembly	6	1	3	4	7	78	23	65	33	38	51	18	37	30	32
Murder and attempts to murder	15	15	17	12	17	24	25	24	17	49	13	6	6	4	5
Total serious offences against the person	113	90	80	122	111	171	159	133	141	186	82	93	66	82	92
Total serious offences against property	795	527	557	888	913	303	174	147	205	269	180	106	79	112	162
Total minor offences against the person	4	3	3	1	4	7	10	12	1	4	2	6	...	1	1
Cattle theft	63	47	60	88	89	44	48	42	58	63	27	33	31	46	43
Total minor offences against property	710	562	558	735	714	611	473	450	597	583	366	330	315	421	388
Total cognizable offences	5,840	2,032	1,760	2,364	2,370	5,525	2,063	1,558	1,718	1,752	4,485	1,434	1,146	1,222	1,231
Rioting, unlawful assembly, affray	...	...	...	...	2	...	...	...	...	10	...	...	...	...	9
Total non-cognizable offences	3,171	3,863	4,264	4,978	5,372	3,603	3,180	3,057	3,329	5,237	704	822	593	935	1,042
Grand total of offences	9,011	5,895	6,024	7,342	7,742	9,128	5,243	4,615	5,047	6,989	5,189	2,256	1,739	2,157	2,273

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII,—showing CONVICTS in JAIL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
	Number in jail at beginning of the year.		Number imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.							Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
Year.	Males.	Females.	Males.	Females.	Mussalmán.	Hindu.	Buddhists and Jains.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.	Miscellaneous.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than thrice.	Cost of maintenance.	Profits of convict labour.
																									Rs.	Rs.
1886-87 ...	280	2	1,091	26	402	715	...	14	...	171	470	66	162	208	811	135	113	35	10	12	1	124	55	60	17,773	7,029
1887-88 ...	313	2	1,204	42	479	767	...	23	...	93	516	31	131	410	799	192	148	66	23	13	5	161	44	70	22,913	2,343
1888-89 ...	374	10	1,078	23	416	685	...	29	...	4	513	...	103	429	802	105	111	61	11	5	6	103	31	56	22,433	3,526
1889-90 ...	384	4	791	38	339	490	...	43	1	3	346	...	40	358	557	135	83	42	6	4	2	85	26	34	20,861	3,628
1890-91 ...	288	10	699	16	260	455	...	41	...	3	308	...	8	339	484	105	76	33	8	6	3	81	31	49	16,813	1,958

NOTE.—These figures are taken from Tables Nos. 28, 29, 30, 31, 34 and 36 of the Administration Report.

Table No. XLIII,—showing TOWNS ARRANGED TERRITORIALLY with POPULATION by RELIGION.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
TAHSIL.	TOWN.	TOTAL POPULATION.			HINDU.			SIKH.			JAIN.			MUSALMAN.			CHRISTIAN.			PARSI.			OTHERS.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total	Males.	Females.	Total.	Males.	Females.
AMRITSAR	Amritsar City	1,35,401	77,754	57,647	56,089	32,288	23,801	15,475	8,766	6,709	143	81	62	63,149	36,428	26,721	539	187	352	5	3	2	1	1	...
	Amritsar Cantonment ...	1,365	1,032	333	563	362	201	276	247	29	...	...	...	217	153	64	309	270	39	...	...	...	...	...	...
	Total ...	1,36,766	78,786	57,980	56,652	32,650	24,002	15,751	9,013	6,738	143	81	62	63,366	36,581	26,785	848	457	391	5	3	2	1	1	...
	Jandiala	7,732	4,073	3,659	2,595	1,389	1,206	630	343	287	426	240	186	4,061	2,093	1,968	20	8	12	...	...	...	...	...	...
	Majítha	6,417	3,375	3,042	2,117	1,107	1,010	1,165	624	541	1	1	...	3,125	1,639	1,486	9	4	5	...	...	...	...	...	...
	Vairowal	5,524	2,859	2,665	1,361	727	634	461	218	243	54	27	27	3,648	1,887	1,761	...	...	...	...	...	...	...	...	...
	Tarn Táran	3,900	2,173	1,727	1,121	621	500	1,312	738	574	...	...	...	1,420	793	627	47	21	26	...	...	...	...	...	...
	Total ...	1,60,339	91,266	69,073	63,846	36,494	27,352	19,319	10,936	8,383	624	349	275	75,620	42,993	32,627	924	490	434	5	3	2	1	1	...

NOTE.—These figures are taken from Table No. V of the Census Report of the Amritsar District for 1891.

Table No. XLIV—showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
Town.	Sex.	Total population by census of 1891.	TOTAL BIRTHS REGISTERED DURING THE YEAR.					TOTAL DEATHS REGISTERED DURING THE YEAR.				
			1887.	1888.	1889.	1890.	1891.	1887	1888.	1889.	1890.	1891.
Amritsar ...	Males ...	78,786	2,951	2,570	2,954	2,849	2,692	5,213	3,469	3,060	4,446	3,066
	Females ...	57,980	2,866	2,501	2,790	2,742	2,560	5,098	3,241	2,855	4,278	2,637
	Total ...	1,36,766	5,817	5,071	5,744	5,591	5,252	10,311	6,710	5,915	8,724	5,703

NOTE.—These figures are taken from Appendices to Sanitary Report.

Table No. XLV—showing MUNICIPAL INCOME.

1	2	3	4	5	6	7
Year.	Amritsar.	Jandiála.	Majítha.	Rámdás.	Tarn Táran.	Vairowál.
	Class I.	Class II.	Class II.	Class II.	Class II.	Class II.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1882-83	3,13,105	4,807	1,554	1,303	5,310	1,759
1883-84	3,34,929	5,717	1,710	1,429	5,360	1,960
1884-85	3,05,250	5,416	2,128	1,611	5,252	1,966
1885-86	3,09,097	5,262	1,890	1,505	5,231	1,775
1886-87	3,08,282	5,426	1,853	...	5,232	1,803
1887-88	3,20,571	5,496	1,990	...	5,339	1,628
1888-89	3,40,362	5,847	2,287	...	5,314	1,265
1889-90	3,70,364	6,454	2,457	...	5,694	1,681
1890-91	3,51,762	6,307	2,347	...	5,795	1,511
1891-92	4,18,315	8,707	2,640	...	6,825	...

NOTE.—These figures have been taken from the Municipal Annual Reports.
The Rámdás Municipality was abolished in 1886 and that of Vairowál in 1891.

POLYMETRICAL Table No. XLVI—showing DISTANCES in miles from point to point.

AMRITSAR DISTRICT.

Ajnála Tahsíl																																	
Amritsar, Deputy Commissioner's Office	15																																
Atári Railway Station	21	17																															
Bal Ferry, District Boundary on Siálkot Road	6	21	27																														
Chabál encamping-ground	28	13	15	33																													
Chhichhrewál, District Boundary on Ferozepore Road	33	18	20	39	5																												
Chogawán (or Lopoki Thána)	12	14	9	18	24	29																											
Dhand Post Office Branch	28	13	12	34	6	11	27																										
Fatehábad Post Office Branch	43	28	36	49	21	26	42	24																									
Fatehgarh, District Boundary on Fatehgarh Road	12	16	33	18	29	34	22	29	44																								
Gharinda Thána	22	12	5	28	13	8	10	7	31	28																							
Goindwál Post Office Branch	46	31	39	52	24	29	43	27	3	47	34																						
Hariki Ferry, District Boundary on Hariki Road	51	36	35	57	29	34	50	32	13	52	39	22																					
Jaintipura, District Boundary on Gurdáspur Road	34	19	36	40	32	37	33	32	47	15	31	50	55																				
Jandiála Railway Station	18	13	30	33	21	26	27	24	20	29	31	19	32	32																			
Jandiála Thána	26	11	28	31	19	24	25	22	18	27	29	27	30	30	2																		
Kakar Ferry, District Boundary on Gujránwála Road	19	21	16	25	30	35	7	24	48	29	17	51	56	40	34	32																	
Kathu Nangal Thána	28	13	30	34	26	31	27	26	41	15	25	44	49	6	26	24	34																
Khása Railway Station	24	9	9	30	12	17	11	6	20	15	4	33	38	28	20	18	18	22															
Majitha Road Crossing	38	23	40	44	36	41	37	36	30	39	35	33	59	42	36	34	44	36	32														
Majítha Dispensary	27	12	29	33	25	30	26	25	40	10	24	43	48	11	25	23	33	5	21	35													
Naushera Pannuan Post Office Branch	39	24	32	45	17	22	37	20	20	40	27	23	12	43	20	18	45	37	26	33	36												
Pul Kanjri, District Boundary on old Lahore Road	21	19	17	25	32	37	8	16	40	30	9	34	48	38	32	30	15	32	13	42	31	43											
Rája Sansi encamping-ground	9	6	23	15	19	37	20	19	29	22	18	37	42	25	19	17	27	19	15	20	18	30	25										
Rámdás Post Office	13	28	34	18	41	46	25	41	56	2	35	59	64	47	41	39	32	41	37	51	40	52	42	22									
Ráya encamping-ground	38	23	41	44	32	37	37	35	15	39	35	18	31	42	15	13	44	36	31	11	35	28	42	29	51								
Sathiála Post Office	45	30	48	51	39	44	44	44	22	46	51	25	38	49	22	20	51	43	39	8	42	38	49	36	58	7							
Saurián	15	18	13	21	28	33	4	31	44	24	14	47	54	37	31	29	8	31	15	41	40	41	12	24	27	41	48						
Serai Amanat Khán Post Office	30	19	9	36	6	11	18	5	27	35	12	30	35	38	27	25	25	32	10	42	31	23	26	25	43	38	47	22					
Sirháli Thána	43	28	36	49	21	26	41	24	17	44	31	20	8	47	32	30	49	41	30	40	40	4	47	34	5	29	36	46	27				
Tarn Táran Tahsíl	31	16	24	37	9	14	19	12	12	32	19	15	20	35	12	10	37	29	18	39	29	8	35	22	44	23	32	34	15	12			
Verka Railway Station	22	7	24	28	20	25	21	20	35	21	19	38	43	13	2	18	28	6	16	30	11	31	26	13	35	30	37	25	26	35	23		
Vairowál Thána	40	25	39	46	24	29	39	27	4	41	24	3	...	44	16	14	46	38	33	48	37	23	44	31	53	27	...	43	30	20	15	32	
Wazír Bhullar Thána	44	29	46	50	37	42	43	40	20	45	47	23	36	48	20	18	50	42	38	10	41	39	48	35	57	5	5	47	43	34	28	36	16

Note.—This Table is a copy of one issued by the Accountant-General under the authority of the Punjab Government.

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